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THE

WORKS

OF THE REVEREND

WILLIAM LAW, A.M.

IN NINE VOLUMES.

VOL. V.

CONTAINING

I. A Demonstration of the Gross and Fundamental Errors of a late Book, called, "A plain Account of the Nature and "End of the Sacrament of the Lord's "Supper," &c.

II. The Grounds and Reasons of Christian Regeneration.

LONDON:

Printed for J. RICHARDSON, in *Pater-Noster-Row.*

M,DCC,LXII.

A

DEMONSTRATION

OF THE

Groſs and Fundamental ERRORS

Of a late BOOK, called

A Plain Account of the Nature and End of the Sacrament of the Lord's Supper, &c.

Wherein alſo the Nature and Extent of the Redemption of all Mankind by JESUS CHRIST is ſtated and explained; and the Pretences of the *Deiſts*, for a Religion of *Natural Reaſon* inſtead of it, are examin'd to the Bottom.

The whole humbly, earneſtly, and affectionately addreſs'd to all Orders of Men, and more eſpecially to all the Younger CLERGY.

By *WILLIAM LAW*, A. M.

The THIRD EDITION corrected.

LONDON:

Printed for W. INNYS and J. RICHARDSON, R. MANBY and J. S. COX.

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DEMONSTRATION

By [illegible] A.M.

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MY Design (worthy Reader) is not to lay before you all the Errors and false Reasonings of this Author throughout his whole Treatise. This would lead you into too much Wrangle, and the Multiplicity of Things disputed, would take your Eye from the chief Point in Question, and so make the Matter less edifying to you.

MANY therefore of his lesser Mistakes I shall pass over, and only endeavour to discover such gross and fundamental Errors, as may justly pass for an entire Confutation of his whole Book.

THE Foundation on which he proceeds, and the principal Matters of his Discourse, are not only notoriously against the Truth of

the Sacrament, but plainly deſtructive of the principal Doctrines of the Chriſtian Religion.

And if this Key of Knowledge, put into your Hands by this Author, is accepted by you, you will not only loſe all the right Knowledge of this Sacrament, but be render'd a *blind*, *deaf*, and even *dead* Reader of all the other Doctrines of Scripture. For the Way He points out to find the Truth of the Doctrine of the Sacrament, is the only Way to loſe the Truth of all the moſt important Parts of the Goſpel.

Who this Nameleſs Author is, neither concerns the Truth, nor You, nor Me, and therefore I leave that Matter as he has left it.

He begins with giving us this Account of the Principles on which he proceeds.

I have endeavoured to eſtabliſh and explain the true Nature, End, and Effect of the Sacrament of the Lord's Supper. And this in ſuch a manner, that all who are concerned may, I hope, be led into the right way of judging about it *. *To this I have endeavoured to guide them, by*

* Page 5.

by directing and confining their Attention to all that is said about this Duty, by those who alone had any Authority to declare the Nature of it: Neither on the one hand diminishing, nor on the other augmenting, what is declared by them to belong to it. —— *If therefore the Manner in which I have chosen to treat this Subject, should appear to some to stand in need of any Apology; this is the only one I can persuade myself to make, That I have no Authority to add to the Words of Christ and his Apostles upon this Subject; nor to put any Meaning or Interpretation upon these Words, but what is agreeable to the common Rules of speaking in like Cases, and to the declared Design of the Institution itself* *. ——*All who* (in the *Apostle*'s Phrase) *love our Lord Jesus Christ in Sincerity, and who desire to be no wiser about his Appointments, than He himself was; and are content to expect no more from his Institution than he himself put into it, will join with me at least in the one only Method of examining into the Nature and Extent of it* †.

HERE he has given us a short, but full Account of the *Principles* on which he proceeds, which I shall reduce into the following Propositions.

* Page 6. † Page 7.

1*ſt*, THAT the *Nature*, *End*, and *Effects* of the Holy Sacrament can only be *ſo far* known, and apprehended by us, as the *bare* Words of Chriſt in the Inſtitution of the Sacrament, related by the Apoſtles and Evangeliſts, have made them known to us.

2*dly*, THAT no other Meaning or Interpretation is to be put upon theſe Words, but what is *agreeable to the common Rules of ſpeaking* on the like Occaſions.

3*dly*, THAT this Examination into the Meaning of the Words, according to the common Rules of ſpeaking on the like Occaſions, is the *one only Method of Knowing* what is meant by them.

4*thly*, THAT this Knowledge thus acquired from ſuch a Conſideration of the Words, is *all* the Knowledge that we can have of the *Nature*, *End*, and *Effects* of this Holy Sacrament.

EVERY one muſt ſee that theſe Propoſitions are fairly taken from his own Words, and that they are the Foundation of his whole Diſcourſe. He builds upon them as upon

upon ſo many Axioms, or firſt Principles; and all he ſays from the Beginning to the End of his Treatiſe, is founded upon the ſuppoſed inconteſtable Truth of them.

HERE therefore let me deſire you to fix your Eye, for here I will place the Merits of the Cauſe with him: If this Foundation cannot be ſhaken, I will diſpute nothing that He has built upon it.

BUT then let it be obſerved, that if theſe Propoſitions are prov'd to be abſolutely falſe, and moſt evidently repugnant to the repeated *Letter*, conſtant *Spirit*, and whole *Tenor* of Scripture, then all this whole Treatiſe, from the Beginning to the End, ſo far as he proceeds upon his own avow'd Principles, is mere Fiction and Fable, a Caſtle in the Air.

I SHALL therefore in the plaineſt Manner ſhew the Falſeneſs of theſe Propoſitions, and that they are ſo far from being what He takes them to be, *viz. the only Means of arriving at the Fulneſs of Scripture Truths*, that whoever entertains them as Truths, and abides by them in his Search after Scripture Truths, is,

and *muſt* be, ſo long as he continues in that Sentiment and Practice, *Stone-Blind* to all the Myſteries of the Kingdom of God, as related in Scripture.

And that, if it was any one's Deſire to do exactly what our Bleſſed Lord charges upon the Phariſees and Lawyers, *that they ſhut up the Kingdom of Heaven, took away the Key of Knowledge, entred not in themſelves, and thoſe that were entring in, they hindred:* Were this the deepeſt Deſire of any one's Heart, the one only effectual Way of doing it, muſt be the Way that this Author has taken in this Treatiſe. For, it ſhall alſo be made appear, that theſe Principles of his are that *very Veil* which the Apoſtle ſays was upon the Hearts of the *Jews*; and that the Scriptures have never been *uſeleſs* to, *miſunderſtood*, or *rejected* by any People of any Age, but for this Reaſon, becauſe their Hearts were blinded and hardened by this very Method of knowing Scripture Truths, which He propoſes to us. All the Characters of *ſtiff-necked, hardened, blind, carnal, and uncircumciſed in Heart and Spirit*, which are in the Scriptures given to the unbelieving *Jews*, are only ſo many various Ways of deſcribing that

State

State of Heart, which theſe very Principles had produced in them.

HAD they thought of any other Method of knowing their *Meſſiah*, but that of the *bare Letter* of Scripture, interpreted according to the *common Rules of ſpeaking*, the greateſt Occaſion of their Infidelity had been removed.

BUT to begin in my propoſed Method. The Holy Sacrament was inſtituted in theſe Words: *And as they were eating, Jeſus took Bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my Body. And He took the Cup, and gave it to them, ſaying, Drink ye all of it: For this is my Blood of the new Teſtament, which is ſhed for many, for the Remiſſion of Sins,* Matth. xxvi. 26. In St. *Luke* the Words of Inſtitution are: *And he took Bread, and gave thanks, and brake it, and gave it unto them, ſaying, This is my Body which is given for you: This do in remembrance of me. Likewiſe alſo the Cup after Supper, ſaying, This Cup is the new Teſtament in my Blood, which is ſhed for you,* Luke xxii. 19.

LET us now apply the Doctrine contain'd in the fore-mentioned Propoſitions to theſe Words of the Inſtitution of the Sacrament. According to the Doctrine of thoſe Propoſitions, the one only *Method of underſtanding* what is meant by theſe Words of the Inſtitution, is to conſider and interpret them *according to the common Rules of ſpeaking in like Caſes*. But, pray Sir, where muſt a Man look for a *like Caſe?* Does the World afford us any Caſe like it? Have the *Speaker*, or the *Things* ſpoken, any Things in common Life that are alike to either of them? How vain is it therefore to refer us to the *common Rules* of ſpeaking on the *like* Caſes, when the whole World affords us neither any Perſon like him that ſpoke, nor any Thing, or Caſe, like the Things and Caſe here ſpoken of.

THE Scripture ſaith, *He ſpake the Word, and they were made; He commanded, and they were created* *. Has this Way of ſpeaking any Parallel in the Language of Men? Do human Things and Tranſactions furniſh us with any thing like this?

Now

* Pſalm cxlviii. 5.

Now the WORD which *thus* ſpeaking *created* all things, is not more extraordinary, more above the common Rules of ſpeaking, or more without human Example, than that WORD which, in the *Inſtitution* of the Sacrament, *ſpake*, and it was *done*; commanded, and it was created. For it is the ſame Omnipotent WORD that *here* ſpeaketh, that ſpoke the Creation into Being; and the Effects of his ſpeaking in the Inſtitution of the Sacrament, are as *extraordinary*, and as much above the Effects of human ſpeaking, as when the ſame WORD *ſpake*, *and they were made*; *commanded*, *and they were created*. And it is impoſſible for any one to ſhew, that there is leſs of *Divine Power* and Greatneſs, leſs of Myſtery and Miracle imply'd in theſe Words ſpoken by the Eternal WORD in the Inſtitution of the Sacrament, than when the ſame Eternal WORD ſaid, *Let there be Light*, *and there was Light*.

ALL Words have a Meaning, a Significancy and Effect, according to the Nature of him, whoſe they are. The Words of God are of the Nature of God, Divine, Living and Powerful; the Words of an Angel are, as that Angel is in Power and Perfection; the

the Words of a Devil have only his Nature and Power, and therefore they can only and ſolely *tempt* to Evil; the Words of Man are, as Men are, *weak*, *vain*, *earthly*, and of a *poor* and *narrow* Signification. To direct us therefore to the common Rules of ſpeaking amongſt Men, as the *only Means* of truly knowing *all* that the Son of God ſpoke, when he ſpoke of himſelf, and on ſuch an Occaſion, and in ſuch Circumſtances as never did, nor ever can happen or belong to any one but himſelf, is ſurely no ſmall Miſtake. The common Rules of ſpeaking are like other things that are common amongſt Men, *viz.* poor, empty, and ſuperficial, hardly touching the *Outſide* of the mere human Things we talk about. If therefore what the Son of God ſaid of himſelf in the Inſtitution of this Holy Sacrament, muſt neceſſarily be ſuppoſed to have no *higher* Meaning or *deeper* Senſe, than ſuch as is according to the *common* Rules of ſpeaking amongſt Men; it muſt neceſſarily follow, that he ſpoke as *meanly*, as *imperfectly*, and as *ſuperficially* in what he ſaid of himſelf, and the Matter he was upon, as when Men ſpeak of themſelves and human Things. For if there was not the ſame weak, empty, and ſuperficial Meaning in his Words, as there is

in the common Diſcourſe of Men; then the common Rules of ſpeaking amongſt Men cannot be a *proper*, much leſs the *only Means* of underſtanding *all the Truth* that is contained in them.

THIS Author ſeems to be in the ſame Miſtake concerning Jeſus Chriſt and his Kingdom, as his Diſciples were in, before they had *received Power from on high*. They had till then heard him only with their *outward Ears*; conceived what he ſaid, only according to the *common Rules* of ſpeaking amongſt Men, and ſo continued *perfect Strangers* to all the Myſteries and great Truths of the Goſpel. But after the Deſcent of the Holy Ghoſt upon them, their Underſtandings were opened, and they ſaw all things with new Eyes, and in a new Light; they then fully apprehended what their Lord meant by theſe remarkable Words, *my Kingdom is not of this World*. Which is the ſame thing as if he had ſaid, I ſpeak not as a Perſon of this World, nor of the Things of this World, and therefore the Things which I ſay, can neither be underſtood by a *worldly* Mind, nor according to the *common Ways* of ſpeaking amongſt Men. And had this Author ſufficiently attended to the Senſe of theſe Words,

Words, and felt the Truth of them in his own Heart, it ſeems next to impoſſible for him to have fallen into his preſent way of Reaſoning. For he that truly and fully believes that the Kingdom of Chriſt is not of this World, and that therefore *worldly Powers and Privileges* are not a proper Part of it, can hardly be ſo inconſiſtent with himſelf, as to affirm, that worldly Language, ſpoken on worldly Matters, is the *only proper* Key to the right Underſtanding the Truths and Doctrines of this Kingdom, that is ſo out of, above, and contrary to this World.

And if he has but one juſt and good Argument to prove, that worldly Power is not the proper and only Power that belongs to this Kingdom, the ſame Argument will as fully prove, that worldly Language underſtood according to the common Rules of ſpeaking, cannot be the proper and only Means of rightly apprehending the Truths of this Kingdom.

To proceed; he refers and confines us to the bare Words of the Inſtitution, for the right and full underſtanding of *all* that is to be underſtood of the *Nature*, *End*, and *Effects* of the Holy Sacrament.

HERE he throws an eaſy Deception into the Mind of his Reader, who becauſe he may juſtly think he is right in declaring the Words of the Inſtitution to be the only *true* and *full* Account of the Sacrament, as to the *outward Form* and *Matter* of it, ſuſpects him not to be wrong, when he concludes from thence, that the Words are alſo the only *true and full* Account of the *Nature*, *End* and *Effects* of the Holy Sacrament. Whereas this is as falſe, as the other is true; for the Nature, and End, and Effects of the Holy Sacrament, neither are, nor poſſibly can be taught us (as ſhall be ſhewn hereafter) from the bare Words of the Inſtitution, conſidered by themſelves.

LET us ſuppoſe that one of this Author's *rational* Men, of *clear Ideas*, but an abſolute Stranger to the Scriptures, and to our Saviour's Doctrines, had been preſent only when he ſpoke the Words of the Inſtitution; would his Knowledge of the Meaning of Words, according to the *common Rules* of ſpeaking, have directed him to the true Senſe of all that was imply'd by this Sacrament and the Obſervation of it? To ſay that ſuch a Perſon thus qualified could have known the

true

true *Nature*, *End*, and *Effects* of the Holy Sacrament, is ſurely too abſurd to be imagin'd. And to ſay that he could not, is fully giving up this Author's *whole* Doctrine, namely, that the *bare underſtanding the Words of the Inſtitution according to the common Rules* of ſpeaking, is the *only Way* to underſtand *all* that is certain and true as to the *Nature*, *End*, *and Effects* of the Sacrament. For if this were ſo, it would evidently follow, that a perfect Stranger to all the other Doctrines and Inſtitutions both of the Old and New Teſtament, would be as well qualified to underſtand all that was implied in the Words of the Inſtitution, as he that had the fulleſt Knowledge of every thing that ever had been revealed or appointed by God, either before or ſince the Birth of Chriſt.

BUT if ſome Knowledge of what God has revealed both in the Old and New Teſtament be required, for a right underſtanding what is imply'd in the Words of the Inſtitution, then it is abſolutely falſe, and highly blameable, to ſay, that the bare Words of the Inſtitution, conſider'd in themſelves only, according to the common Rules of ſpeaking, are the *only* Means or Method of underſtanding all that is implied in them.

EITHER

EITHER this Sacrament has ſome relation to ſome other Doctrines of the Old and New Teſtament, or it has not; if it has no Relation to them, then it muſt be ſaid to have no Agreement with any other Part of Scripture: But if it has ſome Relation to other Doctrines of Scripture, then it demonſtratively follows, that this Inſtitution muſt be interpreted, not according to the *bare Meaning* of the Words in the common Ways of ſpeaking, but according to that *Relation* which it has to ſome other Doctrines of Scripture. This, I think, is inconteſtable, and entirely overthrows his only *Method* of underſtanding the Nature of the Sacrament.

AGAIN, another Argument of ſtill greater Force againſt him may be taken from the Apoſtles themſelves. He confines us to the bare Words of the Inſtitution related by the Apoſtles and Evangeliſts, as the *only Means* of knowing all that can be known of the *Nature, End, and Effects* of the Sacrament; and yet it is certain, beyond all Doubt, that the Apoſtles and Evangeliſts neither had, nor could poſſibly have this Deſign in relating and recording the Words of the Inſtitution, namely, that we might thereby have the

the one *only Means* of knowing all that is to be underſtood by it.

For they very well knew, that they had received no ſuch Knowledge themſelves from the bare Words of the Inſtitution, and therefore they could not relate them as the *only Means* of Inſtruction in that Matter to others. They very well knew, that if they had received *no other* Light, beſides that which thoſe Words convey'd, they had died in a *total Ignorance* of the whole Matter.

They very well knew, that though they had perſonally convers'd with Chriſt, had heard from his own Mouth, Myſteries preparatory to their right Knowledge of their Saviour, that notwithſtanding all this, when they heard and ſaw him inſtitute the Sacrament in its outward *Form* and *Matter*, as they relate it, by the help of the bare Words of the Inſtitution, they then neither *did*, nor *could* rightly underſtand the *Nature*, *End*, *and Effects* of the Holy Sacrament. And therefore it may be ſaid to be *certain* beyond *all Doubt*, that they neither *did* nor *could* relate and record theſe Words of the Inſtitution, as the *only Means* of rightly underſtanding all that is implied in the Sacrament, as to

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the Nature, End, and Effects of it. And yet this Author takes all this for granted, and ſuppoſes that the Apoſtles had all their Knowledge of the Sacrament from the Words of the Inſtitution, and that they have recorded the Inſtitution for this End, and with this Deſign, that we might know all that they knew, and all that could be known concerning it.

That the Apoſtles themſelves did not comprehend the Nature, End, and Effects of the Sacrament from the Words of the Inſtitution, is plain; for they did not then know what *Perſon* their Saviour was, or *how* he was to ſave them, or *what* their *Salvation* in itſelf implied. They knew nothing of the Nature or Merit of his Sufferings, but thought all to be loſt, when he ſuffer'd Death. They knew not how to believe in his Reſurrection, and when they did believe it, they knew nothing of the Conſequences of it; which is a plain *Proof* that they did not at all ſee into the *Meaning* of the Holy Sacrament, for had they known what was implied in it, they muſt have known their *Saviour*, and the *Nature* of their Salvation. And yet (what is well to be obſerv'd) it is alſo plain, that in this State of groſs *Ignorance* and *Infidelity*,

knowing nothing of their Salvation, they had *all* that Knowledge of the Holy Sacrament which this Author is recommending to the Chriſtian World, as the only true Knowledge of it. For they muſt have underſtood the Words according to the *common Rules* of ſpeaking, which is all that he allows to be underſtood by them. For any other Senſe or Meaning, that is not literally expreſſed in the Words taken according to the common Rules of ſpeaking, is by him called a being *Wiſer* than Chriſt in his own Appointments, an *adding* to the Inſtitution, or a *putting ſomething* into it, which he has not put in. So that it is evidently plain, that this *Purity* of Knowledge concerning the Sacrament, which this Author has writ ſo large a Volume in Recommendation of, is that *very* Knowledge of the Sacrament which the Apoſtles had, when they had *no Faith* in Chriſt as their Saviour, nor any *Knowledge* of the Nature of Chriſtian Salvation. Every one muſt ſee that this Charge is juſtly brought againſt him, and that he cannot poſſibly avoid it. For if that is the only right Knowledge of the Nature, End, and Effects of the Holy Sacrament, which the bare Words of the Inſtitution, underſtood only according to the common Rules of ſpeaking, declare; if

every

every other Senſe and Meaning is to be rejected as a Criminal adding, or putting ſomething into Chriſt's Inſtitution, and a preſuming to be *wiſer* than he was; then it undeniably follows, that that *ſimple* and *pure* Knowledge of the Sacrament, which he lays ſo great Claim to, and ſo much contends for, is that very *groſs Ignorance* of it which the Apoſtles were in, when they had *no Light* but from the bare Words of the Inſtitution, and had all the Articles of the Chriſtian Faith to learn.

FURTHER, as the Apoſtles did not, ſo they could not *poſſibly* know the *Nature, End, and Effects* of the Holy Sacrament, from the bare Words of the Inſtitution, nor is it poſſible for any *one* ſince their Time to know it by that Help alone.

THE outward *Matter* and *Form* indeed, or that wherein the poſitive Inſtitution conſiſts (as I have already ſaid) is ſufficiently plain and intelligible from the *bare Words* of the Inſtitution, and is by them made unalterable. This is the only Plainneſs of the Inſtitution. But what Myſteries or Doctrines of Chriſtian Faith are to be acknowledged or confeſſed by the *Words*, the *Form*, and

the *Matter* of it, and what are not, cannot be known from the bare Words of the Inſtitution, but are to be learnt by *that Light* which brought the Apoſtles and the Church after them into a true and full Knowledge of the *fundamental* Articles of the Chriſtian Faith.

TAKE the Words of the Inſtitution alone as the Apoſtles firſt heard them, underſtood only according to the *common Rules* of ſpeaking, and then there is nothing in them, but that *poor Conception* which they had of them at *that time*, and ſuch as did them no good; and then alſo we have that Knowledge of this Inſtitution, which this Author pleads for.

BUT, take the ſame Words of the Inſtitution, underſtood and interpreted according to the *Articles* of the Chriſtian Faith, and ſeen in that *Light* in which the Apoſtles afterwards ſaw them, when they *knew* their Saviour; and then every thing that is great and adorable in the Redemption of Mankind, every thing that can delight, comfort and ſupport the Heart of a Chriſtian, is found to be center'd in this Holy Sacrament. There then wants nothing but the Wedding Gar-

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ment to make this Holy Supper the *Marriage Feaſt* of the Lamb: And it is this Holy Solemnity, this Author is taking ſo much Pains to wrangle us out of, by ſo many dry Subtilties of a ſuperficial Logic.

BUT I proceed to ſhew, that neither the Apoſtles, nor any other Perſons ſince them, could poſſibly know the Nature, End, and Effects of the Holy Sacrament, from the bare Words of the Inſtitution conſider'd only in themſelves, according to the common Rules of ſpeaking. And this may be demonſtrated from every Part of the Inſtitution.

I SHALL begin with theſe Words, which are only a *Command* to obſerve the Inſtitution, *Do this in Remembrance of me:* That is, let this be done as your *Confeſſion* and *Acknowledgment* of the Salvation that is received through me.

DOES not every common Chriſtian, that has any Knowledge of Scripture, know, that this is the plain Meaning of theſe Words? And that as often as he *does this*, he does it in Remembrance of his Saviour, in *Acknowledgment* and *Confeſſion* of that *Salvation* which

Mankind received through him? But now, that which is thus *plain* and *intelligible* in the Words of the Inſtitution to a common Chriſtian, knowing only the *chief Articles* of his Salvation, is altogether *unintelligible* to any Man that is left ſolely to the bare Words of the Inſtitution; for unleſs he was inſtructed in the other Parts of Scripture, ſo as to know what he was to underſtand by the Words, they would ſignify no more to him than they would to a *Heathen*, who had by *Chance* found a bit of Paper in the Fields with the *ſame Words* writ upon it.

Now a *Heathen*, ignorant of all Divine Revelation, if he found ſuch a Paper, could not know what it related to, nor what any of the Words ſignified; he could not know when he was nearer, or when he was further from a right underſtanding of them; the common Rules of ſpeaking amongſt Men, would be of no uſe to teach him, whether there was any *Truth* in ſuch a Paper, or what kind of Truths were declared by it.

Now this is exactly the Caſe of him that renounces *all other Means* of knowing what is contain'd in the Inſtitution, but that of the Words themſelves, underſtood *only* according

cording to the *common Rules* of ſpeaking amongſt Men. Such a one is only in the State of this Heathen, the Words of the Inſtitution are as *unintelligible* and *uſeleſs* to him, as if he had found them by chance; they relate to he knows not what, they may be all *Fiction* and *Invention* for ought he knows, they cannot poſſibly be underſtood as having any Truth or Reality in them, till he that reads them, *knows more* than is related by them, till he knows the chief Articles of the Chriſtian Salvation. For the bare Words of the Inſtitution, conſider'd by themſelves, do not at all *prove*, *juſtify*, or *explain*, even that which they *literally* expreſs; they are all but *empty*, *unmeaning Words*, till the *Proof*, the *Juſtification* and *Explication* of them, is learn'd from ſome other Parts of Scripture. They do not at all prove, juſtify, or explain, either that we *want* a Saviour, or *why* we want him, or that a Saviour is given us, and *how* he effects our Salvation; and yet *all* theſe things are *abſolutely* neceſſary to a right underſtanding of this Inſtitution; and as ſoon as theſe things are *prov'd*, *juſtified* and *explain'd*, as ſoon as we know that we *want* a Saviour, and that one is given to us; as ſoon as we know *who* this Saviour is, *how* he ſaves us, and the Nature and Manner of

our Salvation, then, and not till then, all these Words of the Institution become clearly intelligible after a new Manner; then all the great Articles of our Salvation appear to be finely remembred, acknowledged, and set forth by them.

The short of the Matter is this; to understand these Words only by themselves, knowing no more in them or by them, than what the common Use of Words teaches us, is to understand them *only* in such a Degree as a *Heathen* may understand them, who knows nothing of the Scripture besides; and this is the Knowledge, or rather the *total Ignorance* of the Sacrament, that this Author is contending for.

But if these Words are but a *Part* of the Christian Religion, if they are to be understood *according* to that *Religion* of which they are a Part, if the Articles of our Christian Salvation have any *Concern* in them, and we are to receive them as Christians in *such* a Sense as our *Christianity* requires of us; then it is undeniably certain, that this Author refers us to an *Absurdity*, and *Impossibility*, when he refers and confines us to the bare Words of the Institution, understood only accord-

according to the common Rules of ſpeaking, in order to have a *Chriſtian* Knowledge of the Holy Sacrament.

AGAIN, *Do this in Remembrance of me:*

NOW take theſe Words in what Senſe you pleaſe, is it not *equally* and *abſolutely* neceſſary for the right underſtanding of them, to know who and what kind of Perſon this ME is, who is here to be remember'd? For if this is to be done in *Remembrance* of him, how can he be remember'd, or acknowledg'd, unleſs it be known what *Qualities* and *Characters* of him are to be remember'd and acknowledg'd?

BUT this is not done in the Words of the Inſtitution; the *State*, *Nature*, and *Characters* of the Perſon to be remember'd are not there *declared*, nor *proved*, and *explained*; therefore ſomething of the *greateſt Importance* to the Words, and that muſt have the greateſt Effect upon the Senſe of them, and that is abſolutely neceſſary to the right underſtanding of them, is neceſſarily to be learnt elſewhere; and therefore it is again prov'd that he refers us to an *Abſurdity* and *Impoſſibility*, when he refers and confines us

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to the bare Words of the Inſtitution, to know all that a Chriſtian can rightly know of them.

For if all that is done in this Sacrament, is to be done for the ſake of *remembring* and *acknowledging* him as our Saviour, then ſurely it requires us to remember and acknowledge him, according to what *he is*, with regard to our Salvation, and according to thoſe Characters which are ſo plainly aſcrib'd to him in Scripture, and on which our whole Religion is founded; and therefore it is alſo neceſſary, that we rightly know (what cannot poſſibly be known from the bare Words of the Inſtitution) in what *Reſpects* and on how many *Accounts* he is our *Saviour*, before we can *rightly* make this Remembrance and Acknowledgment of him as ſuch.

It was the want of *this Knowledge*, that made the Inſtitution of the Sacrament uſeleſs to the Apoſtles when they firſt heard it; but when they had got this *Knowledge*, and knew all the *Characters* of their Saviour, and in how *many* Reſpects he ſtood as the *Mediator* and Redeemer betwixt God and Man, then the Inſtitution became *highly* intelligible to them, and every Part of it plainly declar'd the Myſtery that in a certain Senſe was both conceal'd

ceal'd and expreſſed by it. Now the Addition of this Knowledge of the *Nature*, *Condition*, and *Characters* of the Perſon to be remember'd and acknowledg'd by the Inſtitution, is adding nothing to the Inſtitution, but the *right Uſe* of it; it is bringing nothing to it, but a Mind capable of knowing and obſerving it.

He that is to underſtand a Propoſition written in *Hebrew*, cannot be charg'd with adding to that Propoſition, becauſe he holds it *neceſſary* to learn the Hebrew *Language*, before he pretends to underſtand a Propoſition written in Hebrew.

Now a Scripture-Chriſtian Inſtitution muſt as neceſſarily be underſtood according to Scripture and Chriſtian Doctrine, as an Hebrew Propoſition muſt be underſtood according to the Hebrew Language: And the making uſe of Scripture and Chriſtian Doctrine, in order to underſtand a Scripture and Chriſtian Inſtitution, is no more an *adding* of ſomething to the Inſtitution, that need not, or ought not to be done, than the interpreting an Hebrew Propoſition by the Hebrew Language, is an adding of ſomething to it, that need not, or ought not to be done.

AND, on the other hand, to confine us to the *bare Words* of the Inſtitution, as they are in themſelves, as they ſound only in common Language, in order to underſtand a *Scripture-Chriſtian Inſtitution*, is exactly the ſame thing as to confine us to the *bare Words* of a Propoſition written in Hebrew, conſidered only according to the common Rules of ſpeaking, and not according to that Meaning they have in the *Hebrew Language* to which they belong, and of which they are a Part.

FOR a Scripture-Chriſtian Inſtitution muſt in the ſame manner have its Dependance upon, Foundation in, and Interpretation from Scripture and Chriſtian Doctrine, of which it is a Part, and to which it belongs, as an Hebrew Propoſition hath Dependance upon, Foundation in, and Interpretation from the Hebrew Language, to which it belongs, and of which it is a Part.

THIS Scripture-Chriſtian Inſtitution being thus interpreted, according to the Scripture and Chriſtian Doctrine, of which it is a Part, is, when thus interpreted, left and kept in that *State*, in which Chriſt left it to

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be kept. Nay, the Inſtitution itſelf cannot even *literally* be obſerved according to the bare Words of it, unleſs it be obſerved according to *this Knowledge* and *Acknowledgment* of all the Characters of Chriſt.

For though the bare Words of the Inſtitution do not *expreſs* or teach theſe Characters, yet the bare Words or Letter of it *requires* thus much: For ſince the Letter of the Inſtitution requires us to *do this in Remembrance* and Acknowledgment of Chriſt, the bare Letter requires us in *doing this*, to acknowledge and remember all the Characters of Chriſt; therefore he that in *doing this* does not remember and acknowledge all the Characters of Chriſt, muſt be ſaid not to obſerve the very Letter of the Inſtitution. Hence therefore there ariſes another plain Demonſtration againſt his Doctrine, *viz.* that we are to know no more of the Nature or right Obſervation of the Sacrament, than what is expreſsly taught us in the bare Words of the Inſtitution. For the very Letter itſelf of the Inſtitution contradicts this; and if he will not directly refuſe what the bare Words expreſsly command, he muſt ſeek for *ſomething* towards the right Obſervation of this Sacrament, which is only required, but not taught

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in the Words of the Inſtitution. For by the Letter of the Inſtitution you are commanded to remember and acknowledge a Perſon, whoſe *Characters*, *Condition* and *Offices* to be acknowledg'd, are not taught in the Inſtitution, but only to be found in other Parts of Scripture; and therefore the bare Letter of the Inſtitution is groſly violated, if we look no farther than to the Words of the Inſtitution for a right Knowledge and Obſervation of the Sacrament.

AGAIN, If the Scriptures *teach* and *prove* Chriſt to be the Sacrifice, Atonement and Propitiation for our Sins, as expreſsly as they teach us the *Inſtitution* of the Sacrament, does not the Remembrance and Acknowledgment of him as the Sacrifice, Atonement and Propitiation for Sin, become a *neceſſary Part* of our right Obſervation of the Sacrament? For if the Sacrament is appointed for the Remembrance and Acknowledgment of Chriſt as our Saviour, and if as our Saviour he is the *Atonement*, the *Sacrifice* and *Propitiation* for our Sins, is not the Remembrance and Acknowledgment of him as our Sacrifice and Atonement, *eſſential* to the Remembrance of him as our Saviour? If theſe Characters were mentioned in the Inſtitution,

tution, I ſuppoſe they would be allowed to be an eſſential Part of it. But if the Letter of the Inſtitution directly points to, and calls for the Acknowledgment of theſe Characters, then they are as eſſential to it, as if they were expreſsly mentioned in it.

Jesus Chriſt is not mentioned in the Inſtitution as our *Saviour*, but I ſuppoſe it will not be deny'd that he is there by way of neceſſary Implication, ſince the Perſon there to be remember'd, is declared by the Scripture to be our *Saviour*. But if we may be allowed thus to take our Saviour to be the Perſon that is to be remember'd and acknowledg'd by the Sacrament, if this may be done without adding any thing to the Inſtitution, if it muſt be done as abſolutely eſſential to it, then the Addition of *Sacrifice*, *Atonement*, and *Propitiation* for our Sins, may be added without adding any thing to the Inſtitution, and muſt be done as abſolutely eſſential to it; becauſe the Scriptures *teach* and *prove*, that Jeſus Chriſt, as our Saviour, is the Sacrifice, Atonement, and Propitiation for our Sins. Therefore if the Remembrance of him as our Saviour is eſſential to the Sacrament, the Remembrance and Acknowledgment of him as the Sacrifice and Atonement,

ment, and Propitiation for Sin, is eſſential to the Sacrament.

And therefore it follows again, that the very Words of the Inſtitution direct us to a *farther Knowledge* of the Sacrament, than that which is *expreſsly* taught by them.

To proceed: *Take, eat; this is my Body.* Now what ſignifies it what any one can make of theſe Words, underſtood according to the *common* Ways of ſpeaking? For the Way itſelf is *ſingular* and *uncommon*, and has no certain Meaning according to the common Rules of ſpeaking. He may as well read a Diſcourſe upon *Truth*, to know whether theſe Words have *any Truth* in them, as conſult the common Forms of ſpeaking, to know what is meant by them. For if the things mentioned and expreſſed in theſe Words, were not made *ſignificant* and *important* to us by *ſomething* not mentioned in the Sacrament, if they were not aſſerted and explained in *other Parts* of Scripture, it could never be known from the Words themſelves, that they were of any *Significancy* to us, or that there was any *Truth* and *Reality* in them. The ſhort of the Matter is this: Either theſe Words are only a great Impropriety of Speech, darkly

ly expreſſing only a common thing; or they are a figurative Form of Words, which by the Particularity of the Expreſſion are to raiſe the Mind to a *Faith* and *Apprehenſion* of ſuch Things, as cannot be *plainly* and *nakedly* repreſented by human Language. Now one of theſe two muſt neceſſarily be true, that is, they muſt neceſſarily be either a *dark Form* of Words with only a plain *common Meaning* of an ordinary Thing at the bottom, or they muſt be a myſterious Form of Words ſignifying *ſomething* more than human. But now which of theſe two they are, cannot *poſſibly* be known from the Words of the Inſtitution. For the Words in themſelves prove nothing at all of this; from ought that appears in the Words themſelves, they may be mere *Fiction* and *Impropriety* about a Trifle, or the *greateſt* and moſt *important* of all Truths may be taught by them. But this can no other poſſible way be known, but by other Parts of Scripture. And if the Scriptures were as ſilent about the *Truth*, *Nature*, and *Extent* of the Things barely mentioned in the Sacrament, as the Inſtitution itſelf is, it muſt be the ſame uſeleſs, unintelligible Form of Words to us, that it was to the Apoſtles when they firſt heard them, and had no Knowledge of their Saviour.

BUT, on the other hand, if the Things *barely mentioned* in the Words of the Inſtitution, are *openly aſſerted*, and *variouſly explained* in other Parts of Scripture; if we are often told what the *Body* of Chriſt is in ſeveral Reſpects, of the *Neceſſity* and *Poſſibility* of Eating his Fleſh, and Drinking his Blood; if the Scriptures abound with *Inſtruction*, ſhewing us how we have *our Life* in him and from him, how we muſt be *born again* in him and through him, how he muſt be *formed* in us, and we *new Creatures* in him; then it follows, that to ſeparate the *Inſtitution* from theſe Scriptures that *variouſly unfold* its Nature, and to confine us to the *bare* Words of the Inſtitution itſelf, in order to underſtand it *fully*, is the ſame *Abſurdity*, the ſame Offence againſt Scripture and Reaſon, as it would be to confine us to the bare Words of the firſt Promiſe of a Saviour made in the third Chapter of *Geneſis*, in order to know *fully* our Chriſtian Saviour, and what our *Chriſtian Salvation is*. For as that firſt Promiſe of a *Seed of the Woman that ſhould bruiſe the Serpent's Head*, contain'd the *whole* Character of our Saviour, and all that related to him as ſuch, and yet contain'd *nothing* of it intelligible *enough*, till farther *Revelations, Doctrines*

ſtrines and *Facts* explained all that was *ſhort* and *figurative* in that firſt Promiſe, and ſhewed how every Part of our Salvation was promiſed by it; ſo the Inſtitution of the Sacrament contain'd *every* thing relating to Chriſt as our Saviour, and yet contain'd *nothing* of it intelligible *enough*, till farther *Revelations*, new *Light*, *Doctrines* and *Facts* explain'd all that was *ſhort* and *figurative* in it, and plainly ſhew'd what it was in its *real* Nature, how it *ſtood* in the *Heart* of our Religion, fully atteſting and repreſenting the chief Characters of Chriſt, as he was our Saviour and Redeemer.

THEREFORE it is the ſame groſs Error to confine the Words of the Inſtitution to their *own literal* Meaning, and to underſtand them *only* according to the *common Rules* of ſpeaking, as it would be to confine that *firſt Promiſe* of a Saviour to the *literal* Meaning of the Words in which it was expreſſed, underſtood only according to the *common Rules* of ſpeaking. For as it was by the Scriptures ſpeaking a Language *different* from the Expreſſions of the firſt Promiſe of a *Seed to bruiſe the Serpent's Head*, and giving *farther* Revelations concerning the promiſed Saviour in *other* Words, that the Words of the firſt

Promiſe itſelf came rightly to be underſtood and believ'd; ſo it is by the Scriptures ſpeaking a Language *different* from that of the Sacrament, and by revealing *Doctrines* on which it is *founded*, that the Sacrament itſelf came rightly to be known and underſtood. And if the Scripture may and muſt be allow'd to explain, confirm, and eſtabliſh the true Meaning of the firſt Promiſe of a *Seed* to deſtroy the Serpent's Head, even where the *Words* of it are not *mentioned*, or *expreſsly* ſaid to be explain'd; then the Scriptures may and muſt be allow'd to explain, confirm, and eſtabliſh the *true Nature* of the Sacrament, even where the Words of it are not mentioned, or *expreſsly* ſaid to be explain'd.

YET this Author *poorly* and *vainly* ſuppoſes, that the *Nature* of the Sacrament, and the Things *meant* by it, are *no where* to be look'd for in Scripture, but where the *Sacramental* Words, or the Manner of the *outward Inſtitution* is repeated, or expreſsly ſaid to be explain'd: Which is as juſt and ſolid, as if a *Jew* ſhould from the ſame Skill in Words ſuppoſe, that the Explication of the firſt Promiſe of a *Woman's Seed* to bruiſe the Serpent's Head, was *no where* to be looked for in Scripture, but in *ſuch* Places as ſpoke

ſtrictly

ſtrictly the *Language* of the firſt Promiſe, and mention'd the expreſs Words, *Seed*, and *Bruiſe*, and the *Serpent's Head*.

And indeed herein, in this *poor literal* Exactneſs lay all the *Infidelity* of the Jews, the *Blindneſs* and *Hardneſs* of their Hearts, and their *Incapacity* to receive their Saviour. Look at every Folly, Groſſneſs, and erroneous Principle of the *Scribes* and *Phariſees*; look through the whole of their falſe Religion, and you will find, that they fell into it all, becauſe they had this Author's *Method* of finding the Truth. They placed *all* in the *Letter* of Scripture, as this Author does; they underſtood that Letter only according to the *common Rules* of ſpeaking amongſt Men, as this Author does; they look'd upon and underſtood all the *Inſtitutions* of their Religion, as this Author looks upon and underſtands the *Sacrament*; they ſaw juſt ſo far into the *Law*, as he does into the *Goſpel*; they had his Degree of Knowledge, and he has their Degree of Ignorance. For take but away from the *Scribe* and *Phariſee* the Letter of Scripture, underſtood according to the *common Rules* of ſpeaking, and you take away *all their* Religion; they ſee *no more*

of an inward Myſtery, Spirit, or Doctrine in it, than this Author ſees in the Sacrament.

AGAIN, leave them but the *Letter* of Scripture, *underſtood* according to the *common Rules* of ſpeaking, as this Author would have the Sacrament left, and then you leave them *all* that they would have; and the Religion of the *Scribes* and *Phariſees* is in its *full Perfection*, and has *exactly* the Perfection of this Author's *plain Account* of the Sacrament.

THIS made me ſay above, that it would appear, that this Author's *Method* of underſtanding the Scripture Doctrine of the Sacrament, was that *very Veil* which the Apoſtle ſaid was upon the *Hearts* of the Jews; and that he was labouring to draw Skins over our Eyes, and to make our Ears groſs and dull of hearing, that the *New* Teſtament might be as uſeleſs to us, as the *Old* Teſtament was to the unbelieving Letter-learned *Scribes* and *Phariſees*. For his excellent Method of underſtanding the Nature of the Sacrament, is to a *tittle* that very Method which kept them *totally* ignorant of the Nature of their Religion.

EVERY

EVERY Prophecy of our Saviour, whether in the *Law*, or the *Pſalms*, or the *Prophets*, ſerv'd only to keep him more out of their Knowledge; becauſe looking *only* upon it, as this Author looks upon the Words of the Inſtitution, they were under a *Neceſſity* of underſtanding it *wrong*, and ſo the more Prophecies they had of him, the farther they were carried from the true Knowledge of their promiſed Saviour. *Circumciſion*, *Sacrifices*, *Waſhings*, *Feaſts* and *Faſts*, &c. which were intended and appointed as ſo many *School-maſters* or *Guides* to Chriſt, were by them turned into *dead*, *carnal*, *earthly* Ordinances, that left them in their Sins, and *uncapable* of acknowledging their Saviour, or ſo much as *feeling* any want of one; for this *very Reaſon*, becauſe they ſaw no *farther* into their Sacrifices, than this Author ſees into the Sacrament; but thought that the whole *Nature* and *End* of a Sacrifice was fully obſerved, when they had *ſlain an Ox*, and not chang'd it into the *cutting off of a Dog's Head*. This was their *Great Point* in Sacrifice, juſt as this Author has found out the *Great Point*, as he calls it, of the Sacrament, which conſiſts in a *bare Act of the Memory*, remembring Chriſt as a Teacher of *Religion* at the *Inſtant*

you take the Bread or the Cup, and not remembring *Ariſtotle* or *Socinus*, &c. as Teachers of *Logic* and *Criticiſm*.

When you have by the ſole Act of your Memory thus *ſeparated* and *diſtinguiſh'd* what is done in the Sacrament, from *that* which is done for *Food*, or *Mirth*, or in *Memory* of your Friends, then you have ſecur'd the *great Point* in the Sacrament, and are to look for nothing farther as to the peculiar *Nature*, *End*, and *Effects* of it. Juſt as the Letter-learn'd *Phariſee* thought that the *whole Nature* and End of the Sacrifice was *fully* obſerved, when he had *ſlain an Ox*, and not cut off a *Dog's Head*.

And if you are for adding any thing to the Sacrament beſides this *diſtinguiſhing* Act of the Memory, you are as blameable in the Sight of this Author, as the *Apoſtles* were in the Eyes of the *unbelieving* Phariſee, when they taught that the *Blood* of ſlain Beaſts was, as to its Nature and End, a *Type* and *Application* of the Atonement of Chriſt's Blood. Thus does this Author ſtand in the very *State* and *Place* of the unbelieving *Phariſee*, teaching Chriſtians the *Goſpel*, as he taught the Jews the *Law*, and excluding the

true

true Knowledge of Chriſt from Chriſtian Inſtitutions, juſt as the *Phariſee* excluded it from the *Jewiſh*.

And if you aſk, or ſearch ever ſo much into the *true Reaſon* why the Religion of the *Scribes* and *Phariſees* was ſo odious in the Sight of our Bleſſed Saviour, why he caſt ſo many *Reproaches* upon it, why he denounced ſo many *Woes* againſt it; the one *true genuine* Cauſe was this, it was becauſe they ſtood on the *Outſide* of the Law, juſt as this Author ſtands on the *Outſide* of the Goſpel, and were content with ſuch a *plain Account* of their Sacrifices and Circumciſion, as he has given us of the Sacrament; it was becauſe they ſtuck to the *bare Letter* of Scripture, only underſtood according to the *common Rules* of ſpeaking amongſt Men; it was this Fulneſs of a *falſe*, *empty*, and *dead* Knowledge, that made the Scriptures uſeleſs to them, that fix'd them in a State of *blind Self-ſufficiency*, and made it harder for the *Rational*, *Letter-learned* Phariſee, than for a *groſs Sinner* to *ſee the Kingdom of God*, or to acknowledge him that preach'd it.

And here we may ſee the true and ſolid Meaning of the Apoſtle, when he ſaith, God had

had *made them able Miniſters of the New Teſtament, not of the* Letter, *but of the* Spirit; *for the Letter killeth, but the Spirit giveth Life* *.

For the Letter of Scripture, underſtood only according to the *common Rules* of ſpeaking, is the *Letter that killeth*, the Letter that made the *Jews* Unbelievers in Chriſt, that makes *ſpeculative* Chriſtians, *Idealiſts*, *Critics* and *Grammarians* fall into Infidelity; but Scripture, interpreted not by *Lexicons* and *Dictionaries*, but by *Doctrines* revealed by God, and by an *inward Teaching* and *Unction* of the Holy Ghoſt, is that Spirit which giveth Life.

But this Author, according to his own Principles, is obliged to own himſelf to be an Anti-Apoſtle, and to declare, that not God, but *Logic*, and *much Attention* to human Words and Ways of Reaſoning, have made him an *able Miniſter* of the New Teſtament, not of the *Spirit*, but of the *Letter*; and has convinced him, that it is the *Letter alone* that giveth Life. For he cannot allow the ſmalleſt Degree of ſound Doctrine to be in the Apoſtle's Words; had he but dropp'd an

* 2 Cor. iii.

an Expreſſion like it, or made the leaſt Acknowledgment of a *killing Letter* of Scripture, till the Spirit gave Life to it, it muſt have paſs'd for a full *Recantation* of all his *Plain Account*.

BUT to return to the further Conſideration of the Words of the Inſtitution: *This is my Body, which is given for you; this is my Blood, which is ſhed for many, for the Remiſſion of Sins.* Who can know what is *right* or *wrong* in theſe Expreſſions, or in what *Senſe* they are to be received, if he look only to the Sound of the Words according to the common Rules of ſpeaking? Or ſuppoſing he could gueſs out ſome *tolerable* Meaning; yet if the Scripture has *Doctrines* concerning theſe things, *teaching*, *aſſerting*, and explaining *how*, and in *what* Senſe his *Body is given for us*, and *his Blood the Atonement for our Sins*, in a Way and Manner above all *human Thought and Conception*; then it follows, that *no Meaning* of the Words can be admitted, but that which is according to the Scripture Explication of the things mentioned by them.

NOTHING therefore can be more unjuſtifiable and impracticable, than this Author's

only

only Method of understanding the Nature of the Sacrament from the Words consider'd in themselves. For as this cannot be the Way of understanding the Truth of *any* Doctrines of Scripture, so least of all can it be the Way of understanding the true Meaning of the Words of the Institution; for these Words have a more than ordinary Relation to, and Dependance upon all the Scriptures. For as Christ is in some respect or other *represented*, and made *further* known what he is to us, in almost every Page of Scripture; so the *Sacrament*, which is to be done in Remembrance and Acknowledgment of what *he is* to us, must have its *Relation* to, and *Dependance* upon *all* those Places and Doctrines of Scripture, which teach what *he is* to us, and *what* we are to remember and acknowledge him to be. Therefore, *all those* Passages of Scripture, which teach and explain the *Nature*, *Office*, and *Condition* of Christ, directly and immediately teach and explain *what* we are to do, remember, and acknowledge in the Sacrament, and are in the same Degree *true* and *proper* Comments upon the Nature of the Sacrament, in which they are *true* Accounts and Descriptions of our Saviour. And that which we are to believe of our Saviour according to the Scriptures,

tures, that we are to remember and acknowledge of him in the Sacrament; and therefore the Scripture Explication of the Sacrament is not, as this Author extravagantly ſuppoſes, confin'd to *thoſe Texts* that mention expreſsly the *Sacrament*, or the Words of the *Inſtitution*, but is as *large* and *extenſive* as the Scripture Explication of the *Nature*, *Office*, and *Condition* of Chriſt as our Saviour. Where-ever we are taught any thing concerning him *as ſuch*, there we are directly taught ſomething of the true *Nature* and *End* of the Sacrament, and what we are to remember and acknowledge of him in the doing it.

Search the Scriptures, ſaith our Bleſſed Saviour, *for they are they which teſtify of me*. Is not this in the plaineſt Manner referring us to *all* the Scriptures that ſpeak of him as our Saviour, to know what we are to *remember* and acknowledge of him in the Sacrament? For ſince he ſaith, Search the Scriptures, for they are they that *teſtify* of me; and in the Sacrament, Do this in *Remembrance* or *Acknowledgment* of me; is it not directly as full to the Purpoſe, as if he had ſaid, Search the Scriptures, for they are they which teſtify *what* you are to *remember* and acknowledge

ledge concerning me in the Sacrament? For that which they teſtify of him, that they muſt teſtify of the *Nature* and *End* of the Sacrament, which is to be done in Remembrance and Acknowledgment of that which is ſo teſtified of him. Since therefore every Scripture that teſtifies any thing concerning Chriſt, as our Saviour, teſtifies ſo much of that which is to be acknowledged of him in the Sacrament, it plainly follows, that the Nature and End of the Sacrament can only be ſo *far* known, as the Nature, Character, *Office* and *Condition* of Chriſt is known; and that all thoſe Scriptures which teach us the one, in the ſame Degree teach us the other, and are as neceſſary to teach us the Nature of the Sacrament, as the Nature of Chriſt; for this plain Reaſon, becauſe the Sacrament is to remember and acknowledge that which is taught us concerning the Nature of Chriſt.

HENCE again it appears with how little Judgment and leſs Truth this Author affirms, that the Nature and End of the Sacrament is only to be known from the bare Words of the Inſtitution, underſtood according to the common Rules of ſpeaking.

AGAIN,

AGAIN, another Argument which will make the Abſurdity of this ſame Error ſtill further apparent, may be taken from the following Paſſage of Scripture. When our Saviour ſaid in the 6th of St. *John*, that his *Fleſh was Meat indeed, and his Blood was Drink indeed*; and that unleſs a *Man did eat his Fleſh, and drink his Blood, he had no Life in him*; *his Diſciples were aſtoniſhed at his Diſcourſe, and ſaid, How can this Man give us his Fleſh to eat?* To which, by way of Anſwer, he ſaid, *The Words that I ſay unto you, they are Spirit, and they are Life.* For if our Saviour had thought at all like this Author, and had intended to be underſtood according to the common Rules of ſpeaking, he would have ſpoke only common Language; and upon their not underſtanding what he ſaid, he muſt have directed them to the right Way, and have ſaid, *Conſider my Words only according to the common Rules of* ſpeaking, and then you will know *all* that is to be known by them.

LEAST of all could he have ſaid, to help their underſtanding of them in a common Way, *The Words that I ſpeak unto you, they are Spirit, and they are Life*; for ſurely ſuch a

Way

Way of ſpeaking could not be a directing them to the common Rules of ſpeaking amongſt Men. For if he had intended to ſhew them in the ſtrongeſt Manner, how much what he ſaid was different from, and ſuperior to all the *common Meaning* of human Words; how could he have done this in a higher Degree, than by ſaying as he did, The Words that I ſpeak unto you, *they are Spirit, and they are Life.*

Now, the Queſtion put by his Diſciples, *How can this Man give us his Fleſh to eat?* comes as *naturally* in the Caſe of the Sacrament, where we are to eat his Body, and drink his Blood, as in the foremention'd Place of St. *John*; and as there is the ſame Foundation for the ſame Queſtion, ſo there is ſtrictly the ſame Foundation for the ſame Anſwer, *viz.* the Words *that I ſpeak unto you, they are Spirit, and they are Life.*

And it is *abſolutely* impoſſible for any one to ſhew, that the Words of the Inſtitution are not as *truly* to be look'd upon as *Spirit* and *Life*, as the other Words about eating his *Fleſh*, and *drinking his Blood.* For ſurely, he that is obliged to own, that the Words in St. *John*, of eating his Fleſh, and drinking his

his Blood, are *Spirit* and Life, cannot have any Proof that the Words in the Sacrament, of eating his Body and drinking his Blood, have *nothing* of that Spirit and Life in them. For if it be aſked, Why the Words in St. *John* are Spirit and Life? The one *only* Reaſon is this, becauſe they ſpeak of eating Chriſt's *Fleſh* and drinking his *Blood*, which is ſuch a *ſpiritual*, *living Participation* of the Nature of Chriſt, or, in Scripture Words, ſuch a *putting on of Chriſt*, as cannot be underſtood or obtain'd by *outward* and *dead* Words. And yet if the Words in the Sacrament muſt be ſaid, *not* to be Spirit and Life, the *one only* Reaſon muſt be this, becauſe they only ſpeak of eating Chriſt's *Body*, and drinking his Blood.

But ſurely this is too great an Abſurdity for any one to hold; for it is ſaying, that the drinking his Blood, when join'd with eating his *Body*, is only an *human* Expreſſion, to be underſtood according to the *common* Rules of ſpeaking; but that the drinking his Blood, when join'd with eating his *Fleſh*, is ſo *great* a *Myſtery*, ſo above our *common Ways* of conceiving, that the Words expreſſing it, are ſaid to be *Spirit* and *Life*.

BUT now if the Caſe be thus, if the Words in the Sacrament muſt be allowed to be *Spirit* and *Life*, for the ſame Reaſon that the Words in St. *John* are ſaid to be Spirit and Life; then there is an End of this Author's poor Contrivance to enter ino the whole Truth contain'd in the Sacrament, by only conſidering the Words according to the *common Rules* of ſpeaking. It is a Contrivance as *unfit* for the Purpoſe, as *weakly* and improperly thought of, as an Iron Key to open the Kingdom of Heaven.

AGAIN, If a Perſon hearing the Words of our Saviour, as recorded in St. *John*, had ſaid to him, There is no more *Spirit* and *Life* in your Words than in the Words of any one elſe, and they can mean *no more* than our Words according to the *common Rules* of ſpeaking, ſuch a Perſon might have been reckon'd amongſt thoſe that blaſphem'd the Son of God.

NOW if this Author will ſay the ſame thing concerning the Words of the Inſtitution, of eating his Body and drinking his Blood, that they are no more *Spirit* and *Life*, than the Words of Men ſpeaking of *human* things,

things, and that nothing more is to be underſtood in them and by them, than according to the *common* Rules of ſpeaking; I deſire to know, how this could be a leſſer Degree of Blaſphemy, or a ſmaller Offence againſt the Son of God, than in the former Caſe? Or why it was not as *right* and *juſtifiable* for a Perſon to ſay, there was no *Spirit* and *Life* in the Words of our Saviour, ſpeaking of eating his *Fleſh* and drinking his Blood, as to ſay, there is no Spirit and Life in his Words, ſpeaking in the Sacrament of eating his *Body* and drinking his Blood?

Lastly, Either therefore this Author muſt ſay with thoſe that blaſpheme the Son of God, that the Words of the Inſtitution are not the Words of him, whoſe Words were *Spirit* and *Life*, or he muſt give up his only Method of underſtanding the true Meaning of them. For if they are *Spirit* and *Life*, then to ſeek for the Senſe of ſuch Words in the common Forms of ſpeaking, is truly to ſeek the *Living* amongſt the Dead.

From what has been ſaid of the Words of the Inſtitution, of their not being underſtood by the Apoſtles, of the Impoſſibility

of their being underſtood according to the Sound of the Words in the common Ways of ſpeaking; of the Impoſſibility of their being underſtood, till the great Doctrines and Articles of the Chriſtian Faith were firſt known, and ſo became the plain and viſible Explication of them; from theſe things we may ſufficiently ſee the Falſeneſs of this Author's *chief Propoſitions* concerning the Sacrament.

THESE *Propoſitions* are printed in a pompous Manner, with great Shew of Significancy, as ſo many Pillars of Truth. The four firſt are the chief; if therefore they are removed, the others muſt go with them.

I SHALL begin with the fourth Propoſition, becauſe it is the chief; both thoſe that are before, and thoſe that follow it, depend entirely upon the Truth of it; and yet it has already appear'd, and ſhall be made ſtill more apparent, that there is not the leaſt glimpſe of Truth in it.

SPEAKING of our Saviour's inſtituting the Sacrament, he ſays as follows.

PROPO-

PROPOSITION IV. *It cannot be doubted, that he himself sufficiently declar'd to his first and immediate Followers, the whole of what he design'd should be understood by it, or imply'd in it.*

AND yet it has been fully shewn to be out of all doubt, by a Variety of Arguments, that the first Followers of Christ, neither *did*, nor *possibly* could understand the *whole Nature* of the Sacrament from the Words of the Institution; which is all that our Saviour himself declar'd to them about it, and also all that this Author appeals to, as a Proof of his having *sufficiently* declar'd the whole Matter to them.

FURTHER, what is asserted in this Proposition, is as directly contrary to *Truth*, *Scripture*, *Fact*, and our Saviour's own *Declarations*; as if it had been asserted, that our Saviour did that *sufficiently* himself, which he declared he had *not* done sufficiently; and also *should* not be done, till after his leaving the World. For at the time that he was about to depart from them, he expressly says unto them, *I have yet many things to say unto you, but ye cannot bear them now. How-*

beit, when he the Spirit of Truth is come, he ſhall guide you into all Truth.

FROM this Declaration of our Saviour, as well as from plain Facts recorded in the Hiſtory of the Apoſtles, it is out of all doubt, that he left the Apoſtles in *great Ignorance* of the Chriſtian Religion, and that it was not his Intention to deliver them out of this Ignorance by his *own perſonal* Inſtruction of them; but that they were to *continue* in this Ignorance till further *Revelations*, new Light, and *certain Facts* which were about to happen, ſhould open to them a clear and full View of the Nature of the Chriſtian Religion.

FOR firſt, *here are many things* that they were yet to be taught, which they *then* had not been taught, and of which they were then to continue ignorant; therefore it is plain, that they could not *ſufficiently* know *all* that they were to know, or *all* that our Saviour *deſigned* they ſhould know of any *Article* or *Inſtitution* of the Chriſtian Religion; that is, they were ſo far from knowing the *whole Nature* and End of the Sacrament, that they knew the whole Nature of *nothing* elſe in the Chriſtian Religion, but knew every

thing

thing that they did know, in the moſt *imperfect Manner*. For ſurely, if *many things* relating to the Chriſtian Salvation were yet to be kept ſecret from them, the Chriſtian Salvation was imperfectly made known unto them; and therefore they could only have been taught *in Part*, and had only ſeen as it were ſome *firſt Sketches*, or beginning Lines of what they were afterwards to ſee in its true Fulneſs.

And that *theſe many things*, of which they were kept thus ignorant, were many things of the *greateſt Importance* and Signification to the right Knowledge of the Chriſtian Salvation, is evident from the Reaſon given by our Saviour, why they were not then taught by him, *viz. But ye cannot bear them now.* For ſurely, if thoſe *many things* were then not taught them, for this reaſon, *becauſe they were not able to bear them then*; they muſt have been things of the *greateſt* Importance, and moſt *uncommon* in their Nature; ſuch things as were the *hardeſt* to be comprehended, the moſt *difficult* to be believ'd, and the moſt *contrary* to the common Conceptions of Men, and conſequently ſuch as were moſt neceſſary and eſſential to a right Knowledge of the Chriſtian Salvation.

FROM this alſo it appears, how low a State of Knowledge the Apoſtles were in at the time of the Inſtitution of the Sacrament, ſince they were not only ignorant of ſo *many things* of the greateſt Importance to be known, but were in a State ſo *contrary* to this Knowledge, ſo full of Diſpoſitions *contrary* to it, that they were then *incapable* of being taught it.

AND though all this be declar'd by our Saviour himſelf, at the *End* of all his Inſtructions, when he was upon the *Point* of going from them; yet this Author, in *direct* and *full* Contradiction to *Scripture Facts*, and this expreſs *Declaration* of our Saviour, ſays, *It cannot be doubted, that he ſufficiently declar'd to his Diſciples the whole of what he deſign'd ſhould be underſtood by it.*

WHEREAS, the contrary to this is as plainly declar'd by our Saviour himſelf, as if he had ſaid in expreſs Words, I have inſtituted a Sacrament to be obſerved by you hereafter; but *what* is to be underſtood by it, and implied in it, can *only* be known by you now, in that *poor*, *low*, and *ignorant* Manner, in which you know other things at preſent

preſent concerning me. But when the *many things* which ye now cannot *bear* to be taught, ſhall by my *Death*, *Reſurrection*, and *Aſcenſion*, and the *coming* of the Holy Ghoſt, be made truly intelligible to you, and become the real Light of your Minds, then ſhall ye clearly ſee and know the whole of that which I deſigned to be underſtood by, and imply'd in this Sacrament of my Body and Blood.

For what our Saviour has ſaid concerning the *Imperfection* of their Knowledge then, and their *Unfitneſs* to be inſtructed further, and of their *Neceſſity* of being taught in *another* Manner, is as plain a Proof of this, as if it had in expreſs Words been applied to the Sacrament.

For though it is too much for any one to pretend to ſay exactly *what* or how *many* theſe Things were, that they were then not in a Condition and Capacity to underſtand; yet this may with great Aſſurance be affirmed, that the Doctrines concerning Chriſt's *Death*, the *Nature*, *Neceſſity*, and *Merits* of his Sacrifice and Atonement for the Sins of the World, the *Poſſibility* and *Neceſſity* of eating his Fleſh, and drinking his Blood, were certainly amongſt thoſe many things; and

and therefore this Holy Sacrament, which hath its Foundation in this *Atonement for Sins*, and is itſelf inſtituted for the *eating his Fleſh, and drinking his Blood*, muſt of all neceſſity be amongſt *thoſe many things*, of which they were then greatly ignorant, becauſe they were not in a Condition to receive a *right* and *full* Knowledge of them. Therefore there is the fulleſt Proof that can be deſired, that our Saviour *did* not, and could not intend ſufficiently to declare to them the whole of what he intended ſhould be underſtood and implied in the Sacrament of his Body and Blood.

And for this reaſon alſo He ſaith unto them, *It is expedient for you that I go away; for if I go not away, the Comforter will not come.* But *if I depart, I will ſend him unto you.* Again, *Theſe things have I ſaid, being yet preſent with you; but the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, He ſhall teach you all things, and bring all things to your Remembrance, whatſoever I have ſaid unto you.*

As if he had ſaid, "It is expedient for "you that I go away, becauſe ſo long as I "thus ſtay with you in the Fleſh, ye can-

"not

" not know, nor believe, nor enter into the
" true Nature, End, Merits and Effects of
" my Death, Reſurrection and Aſcenſion;
" neither can the Holy Ghoſt come upon
" you *in my Name*, till my Kingdom is thus
" ſet up, and theſe things are accompliſhed
" in me. Therefore *theſe things I have*
" *ſaid*, being yet *preſent with you*; that is, I
" have ſpoken *thus far* of theſe things in a
" way ſuited to your preſent State; not that
" they ſhould be the Matter of your *preſent*
" Knowledge, whilſt you know nothing
" *rightly*, nor apply any thing that I ſay, to
" its *proper Object*; but I have ſaid theſe
" things to you, that they may be laid up
" in your Minds, then and then only to be
" truly *underſtood*, rightly *remember'd* in their
" proper Place, and duly apply'd to their
" *proper* Objects, when the Holy Ghoſt ſhall
" come in my Name, that is, upon the
" Foundation of my Death, Reſurrection
" and Aſcenſion, and *ſhall teach you all things*,
" *and bring all things to your Remembrance*,
" *whatſoever I have ſaid unto you*."

FROM all theſe things it appears ſufficiently, that this Author's fourth and fundamental Propoſition is abſolutely falſe, and groſsly contradictory to *Scripture*, *Facts*, and

and the expreſs *Declaration* of our Saviour; and that our Saviour himſelf, in his own Perſon, before he left the World, did not, could not intend *ſufficiently to declare* to his Diſciples *the whole of what he intended ſhould be underſtood by, and imply'd in the Sacrament.*

And here I muſt obſerve to you, that the Confutation of this fourth Propoſition, is not to be conſidered as the Diſcovery of a *ſingle Error* in this Author, but as a full Detection of the *general* Falſeneſs, and erroneous Procedure of his whole Book; for every thing, and every other Propoſition of any moment, throughout his whole Book, is founded upon the ſuppoſed Truth of this fourth Propoſition. He cannot take *one Step*, in the way he is in, without it. He has not an Argument but what is built upon it. And all his Treatiſe, from the Beginning to the End, is as idle and wandering as a ſick Man's Dream, unleſs you grant him theſe two bulky Errors; 1*ſt*, That our Saviour himſelf, in the Words of the Inſtitution, *ſufficiently declar'd to his Diſciples the whole of what he intended ſhould be underſtood by, and imply'd in the Sacrament.* 2*dly*, That the only Method of underſtanding the *whole* of what

he

he ſo ſufficiently declared to them, is to interpret the ſame bare Words of the Inſtitution, according to the common Rules of ſpeaking.

BUT as both theſe Poſitions have, as I think, been already ſhewn to be *groſs Errors*, directly contrary to *Reaſon*, *Senſe*, *Scripture*, *Facts*, and the expreſs Declaration of our Saviour himſelf, ſo the whole of his Treatiſe is already in the fulleſt Manner confuted.

BUT I ſhall now proceed to conſider ſome poor, little Pretences of Argument, which this Author brings in Support of this falſe Propoſition. Which are as follow:

For this being, ſays he, *a Poſitive Inſtitution, depending entirely upon his Will; and not deſigned to contain any thing in it, but what he himſelf ſhould pleaſe to affix to it, it muſt follow, that he declar'd his Mind about it, fully and plainly.* P. 4.

THIS is his whole Proof, that our Saviour himſelf ſufficiently taught his Diſciples the *whole Nature* and Meaning of the Sacrament, and that they *wholly* underſtood it.

THE

THE thing that he would here ſpeak to, is very improperly expreſſed, and ought to have proceeded thus:

This being a poſitive Inſtitution, by his Will and Pleaſure introduced into a Religion, which contains the Means and Method of the Salvation of Mankind by himſelf the Inſtitutor, cannot be deſigned by him to be any ways underſtood, or to have any other Nature, Meaning, and End in it, than ſuch as is truly and fully according to the Doctrines of that Religion into which he has introduced it, and more eſpecially according to that Part of Religion in which he has placed it.

WHEREAS inſtead of this, this Author poorly ſays, *it was not deſigned to contain any thing in it, but what he ſhould pleaſe to affix to it.* For he put nothing to be contained in it, he affixed nothing to it, but only placed it in the *Heart*, or midſt of a Religion; which Religion, as ſoon as it was truly known by his Diſciples, would ſufficiently declare and explain to them the whole Nature and End of this poſitive Inſtitution. In conſequence of what he had juſt now erroneouſly ſaid, he proceeds thus: *Becauſe otherwiſe he muſt*

be

be ſuppoſed to inſtitute a Duty, of which none could have any Notion without his Inſtitution; and at the ſame time not to inſtruct his Followers ſufficiently what that Duty was to be. Whereas inſtead of this, it ought to have been expreſſed thus: *Becauſe otherwiſe, if he had not ſo inſtituted this Sacrament, as to have its Nature, End, and Effects explain'd and determin'd by that Religion, and chiefly by that Part of Religion, in which it was placed, it could never have appeared to any of his Followers, what they were to do in it, or that there was any Reaſon for its Inſtitution, or any Benefit to be had from the Obſervance of it.*

As for Inſtance; If the *Religion*, of which the Sacrament is a *Part*, did not teach us how his *Body is given* and his *Blood ſhed for us*, if it did not teach us ſomething concerning the *eating his Fleſh, and drinking his Blood*, what could the mentioning of theſe *two ſtrange* things in the Sacrament ſignify to us, or how could we have any Notion of what was to be done or acknowledg'd by the Sacrament? For if the Sacrament ſpeaks of *any thing* that the Religion in which it is placed ſpeaks *nothing of*; if it repreſents *any thing* that that Religion *has not* to be repreſented, then it can ſignify no more in that Religion

Religion after its Inſtitution, then it did before.

BUT if to be a *Part* of that Religion in which it is appointed, it muſt ſpeak the *Language* of that Religion; if the things that it repreſents, muſt be the *Things* of that Religion, then it plainly follows, *1ſt*, That our Saviour himſelf in Perſon, at the Time, and by the Words of the Inſtitution, *did not, could not fully and plainly declare* the whole Nature of the Sacrament; becauſe the Language which it ſpoke, and the Things that it repreſented, were the Language and Things of a Religion, which was not, and could not then be known by his Diſciples. *2dly*, It follows alſo, that our Saviour had *fully* and *ſufficiently* provided for their right Knowledge of this Sacrament, becauſe it was ſo *worded* and ſo *placed* in their Religion, that the firſt true Knowledge of their Religion would become the full and clear Explication of it.

THIS Sacrament was inſtituted before the Religion, of which it was to be a Part, was known; is it therefore any wonder in itſelf, or any Matter of Accuſation of our Saviour, that when he appointed this Inſtitution,

tion, he left it to be *then* only underſtood, *when* the Religion, of which it was to be a Part, ſhould be known? And if he left his Diſciples in the *ſame* Ignorance of the Sacrament, as of the *Nature*, *Merits*, and *End* of his Death, Reſurrection and Aſcenſion, is there any more to find fault with in the one, than in the other?

And this Author might with the ſame ſhew of Argument prove, that he did declare unto them, fully and plainly, the *whole Nature*, *Merits*, and *End* of his Death. For it may as well be ſaid of that, as of the Sacrament, that he muſt have *fully and plainly declared his Mind about it*; otherwiſe he muſt be ſuppoſed to have inſtructed them of a Matter of Faith, which, without his Inſtruction, they could have no Notion of, and at the ſame time not to inſtruct them fully about it.

Now if any thing may be ſaid in defence of what our Saviour did to his Diſciples with regard to that imperfect State in which he left them, as to the Knowledge of the *Nature*, *Merits*, and *End* of his Death; if he might juſtly leave the *true* and *full* Knowledge of it, to its only proper *Time*, and only

proper *Manner* of being fully known; namely, till the Conſequences of his Death, till his Reſurrection, Aſcenſion, and coming of the Holy Ghoſt, ſhould prove the *Nature*, *Power*, *Merits*, and *End* of it; then the ſame may and muſt be ſaid in defence of our Saviour's leaving his Diſciples ſo ignorant of the *Nature*, *End*, and *Effects* of the Holy Sacrament. It was not becauſe he was *deficient* in inſtructing them, but becauſe he inſtructed them with the *greateſt Wiſdom*; not giving them *verbal* Explications of Things which *could not* ſo be underſtood by them, but leaving them to be informed in the one only proper *Time*, and the only proper *Manner*; namely, when by the Knowledge of his Death, Reſurrection, and Aſcenſion, and by the coming of the Holy Ghoſt, they ſhould *truly* and *fully* know the whole of that Religion, of which this Sacrament was appointed to be a Part.

ALL therefore which this Author ſaith of the Neceſſity of their knowing ſufficiently at firſt from the Words of the Inſtitution, the whole Nature of it, becauſe it was a *Poſitive Inſtitution*, and could have no more in it than he intended ſhould be in it, are mere empty Words; for it is granted on all Sides, that

that the Inſtitution can be *only* that which Chriſt intended it ſhould be, and can imply no more than he deſigned ſhould be implied in it.

BUT the Queſtion is, how we are to know all that he deſigned ſhould be underſtood by, and implied in it.

THIS Author ſays, this can only be known from the *bare Words* of the Inſtitution conſidered *in themſelves*, according to the *common Rules* of ſpeaking.

THEREFORE, according to this Author, had *Socrates* ſaid the ſame Things that Chriſt ſaid, the Inſtitution had been juſt the ſame thing as it is; it had had the ſame Meaning, and there had been neither *more* or *leſs* in it. This cannot be denied: For if the Words of the Inſtitution are only to be underſtood according to the *common Meaning* or Sound of Words in common Life; then they muſt have the ſame Meaning, and ſignify neither more or leſs, whether they be apply'd to Chriſt, or *Socrates*.

ON the other hand, we ſay, ſince Chriſt appointed this Inſtitution to ſtand in a *cer-*

tain Place, to be a *certain Part*, and to have *Relation* to *certain Doctrines* of a Religion *not* known, when this Inſtitution was appointed; that therefore what Chriſt meant by it, and would have imply'd in it, can then *only* be *fully* known, and when that Religion in which it was to have a certain Place, and of which it was to be a certain Part, and to whoſe Doctrines it was to be related, came to be fully known and underſtood. In ſhort, that a Chriſtian Inſtitution, ingrafted into the Chriſtian Religion, and connected with its chief Doctrines, could then only be fully known, when the Chriſtian Religion was fully known.

THUS for Inſtance: Let it be ſuppoſed that at the Time of inſtituting the Sacrament, the Apoſtles had no other Way of knowing what was meant by it, but by conſidering the Words in *themſelves*, according to the *common Sound* of the Words. Yet, if after the *Death*, and *Reſurrection*, and *Aſcenſion* of our Saviour, and the coming of the *Holy Ghoſt*, they *knew* a Religion, which they knew *nothing* of before, and ſaw this Sacrament to be a *Part* of that Religion; had they not then got a *new* and *ſure* Way of underſtanding what our Saviour meant by it? And had they

they not this *very new* Means of underſtanding it from our Saviour himſelf? Did not he teach them *all* that they were taught by his *Death*, *Reſurrection*, and *Aſcenſion*, and by the coming of the *Holy Ghoſt*? And was not that which he thus taught them in this manner, to be as *ſacred* with them, and as much to be *adher'd* to, as when he only taught them the *Words*, *outward Form*, and *Matter* of the Sacrament? And if he thus led them into the Poſſeſſion and Knowledge of every *Truth* and *Doctrine* upon which this Sacrament was founded, and to which it was related; is he not *ſtill* the Teacher of the Sacrament, as well as he was the Teacher of it in the Words of the Inſtitution?

VAINLY therefore doth this Author thus farther argue, that ſeeing *no one can be a Judge, but the Inſtitutor himſelf, of what he deſign'd ſhould be contain'd in it*; therefore, *ſuppoſing him not to have ſpoken his Mind plainly about it, it is impoſſible that any other Perſon ſhould make up the Defect.* P. 5.

VAINLY, I ſay, is all this argu'd, becauſe here is no Defect charg'd upon the Words of the Inſtitution, nor any *other Perſon* appointed or appeal'd to, to *make up* the Defect.

The Words of the Inſtitution are allow'd to be *full* and *plain*, as to all that is *poſitive* in this Inſtitution, both as to the *Matter* and *Form* of the Sacrament: They were as plain at the *firſt* as they are now, or ever can be. But that Part which is *not* poſitive in this Inſtitution, which is the *greateſt* and *chiefeſt* Part of it, namely, the *Truths* ſignified and repreſented, and acknowledg'd by the outward *Form* and *Matter* of the Sacrament; as the *Body of Chriſt given, and his Blood ſhed* for the Sins of the World, *and the Eating his Fleſh and drinking his Blood* were not then, are not *now*, nor ever *can* be truly and rightly known from the Plainneſs of the Words of the Inſtitution alone. Yet here is not the *ſmalleſt Defect* either in the Inſtitutor or the Inſtitution. For ſince the Inſtitution was not an independent thing, made for itſelf, and on its *own* Account, nor to be practiſed at the *Time* it was appointed; it was no *Defect* in it, that it did not explain itſelf, or was not then known, when it was not to be practis'd. And ſeeing the Inſtitution was appointed for the *Sake* of a Religion, that then was *not*, but ſoon ſhould *be*, it could be no *Defect* in the Inſtitutor, that it was not known *ſooner* than it was wanted, or *till* the Time came, that every thing elſe that was to be practis'd

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with it, or for the Sake of it, were fully and truly known.

IT was no Defect in our Saviour as a Teacher of Religion, that his Religion was not known nor underſtood, till after his *Aſcenſion* into Heaven, and the *Coming* of the Holy Ghoſt; becauſe his Aſcenſion, and the coming of the Holy Ghoſt, were to be fundamental *Articles* and principal *Parts* of his Religion.

SO alſo it was no Defect in him, as an Inſtitutor of the Sacrament, that the true Nature and End of it was not known, when he firſt inſtituted it, or from the bare Words of the Inſtitution; or that it was not to be known, till ſuch things as were to be the *principal Parts of it* came to be known.

AND as that which was *further* and *fully* known of the Chriſtian Religion, after our Saviour's Death, was not by any one's *making up the Defect* of his teaching, but was *ſolely* done by his *own Power*, and in his *own Name*; ſo all that which was further and fully known of the Sacrament after the Death of Chriſt, was not by any ones *making* up the Defect of his Inſtitution, but was his *own further* teach-

ing them by his *Death*, *Reſurrection*, and *Aſcenſion*, and by the coming of the *Holy Ghoſt*. For as he thus by his own Power ſet up his own Kingdom, ſo all that which was plainly ſhewn and declar'd by his Kingdom, was ſtrictly ſhewn and declar'd by himſelf.

And as it neceſſarily follow'd, that they muſt know more of Chriſt as their *Saviour*, and the *Manner* of their Salvation, after his Death, Reſurrection, and Aſcenſion, and Miſſion of the Holy Ghoſt, than they did before; ſo alſo it neceſſarily follows, that they muſt have exactly the *ſame Increaſe* of Knowledge at that Time, concerning the Nature of the Sacrament, which they had concerning their Saviour; becauſe the Sacrament is expreſly appointed to *do that* which it does, in *Remembrance* and *Acknowledgment* of that Saviour *ſo* made known. And therefore the more they knew of him as their Saviour, the more they muſt know of that which was to be remember'd and acknowledg'd of him in the Holy Sacrament.

All therefore which this Author ſays, of the *making up the Defect*, if Chriſt did not at firſt make the *whole* of the Inſtitution plain, is of no Significancy; for what they

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further knew rightly of it, when they knew their Religion, and saw *how* and in what *manner* it was a Part of it; all this further true and real Knowledge of it, came as *plainly* and *undeniably* from him, as the Words of the Institution did; and what they were taught by his Death and Resurrection, and the Consequences of them, was as truly from him, as what they were taught by his *Birth* and *Incarnation*, and miraculous Conversation with them.

HAVING thus dispatch'd this Author's Fourth and chiefest Proposition, and his Proof of it; I shall now go back to his First, which stands thus.

PROPOSITION I. *The partaking of the Lord's Supper, is not a Duty of itself, or a Duty apparent to us from the Nature of the thing; but a Duty made such to Christians, by the positive Institution of Jesus Christ.* P. 2.

THERE is a great deal of Error and Deceit proposed to the Reader in this Proposition. For it is to make him believe, that the *Nature* and *End* of the Sacrament is *wholly positive*, and that all that we are to

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mean, and intend, and do by it, is *ſomething* that we are only obliged to do by virtue of the *Inſtitution:* All which is abſolutely falſe.

For the Inſtitution, as to its *Nature* and *End*, is ſo far from being *wholly poſitive*, that its Nature and End hath *nothing poſitive* in it. And all that which it is our Duty to *intend* and do by the Sacrament, is to be intended and done for *itſelf*, on its *own Account*; and that which is poſitive in the Sacrament, is only as a *Means*, or *Mark*, or *Sign* of our doing it. That which is *poſitive* in this Inſtitution, and not to be done but becauſe of the *Will* of the Inſtitutor, is ſomething entirely *diſtinct*, and *different* from the Nature, End and Intent of the Inſtitution. And that in which the *whole Reaſon*, *Meaning*, *End and Intent* of this Inſtitution eſſentially conſiſts; is ſomething that is to be done for *itſelf*, and does not take its Reaſon of being done from the Inſtitution.

Now if all that is to be *done*, *imply'd* and *intended* by our celebrating the Lord's Supper, was, and is *abſolutely* neceſſary to be done, though the Way of doing it by the Sacrament had never been inſtituted; then the *Meaning*, *End* and *Intent* of the Sacrament

ment cannot be *positive*; and if our Obligation to do *all* that is contain'd in this Meaning and Intent of the Sacrament, is an Obligation arising from the Thing itself, then this is not a *positive Duty*.

Now the Meaning, End and Intent of the Sacrament, is to *remember*, *acknowledge* and *profess* Christ to *be* our Saviour, and the *Manner* in which he is our Saviour; but all this is to be done on its *own Account*, from the Nature of the Thing itself, and must have been done, though the Sacrament had not been instituted; therefore the *Meaning*, End and Intent of the Sacrament has nothing *positive* in it, and contains only our *natural Duty* to Christ, arising from the Relation between him and us. For to acknowledge and profess Christ to be our *Saviour*, and in all the Respects in which he is our Saviour, is no more a *positive* Duty, than it is a *positive* Duty to acknowledge and profess the Goodness of God towards us; but is a Duty of itself, of the same Nature, and of the same Obligation, as *Faith* and *Love*, and Adoration of our Creator and Redeemer are.

But to shew still more plainly, that the Nature, End and Intent of the Sacrament,

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is not positive, but entirely distinct and different from that which is positive in the Sacrament; take the following Instance.

Let it be supposed, that God by a positive Command enjoyn'd the People of one Age to build an *Altar* for his *Honour* and *Worship*; the People of another Age to set up a *Tabernacle*, and a third to build a *Temple* for the same End and Intent; namely, for his *Honour* and *Worship*.

Now here are three positive *Appointments*, and three positive *Duties*; and all that is positive in the one, is very different from that which is positive in the other; yet the *Meaning*, *End* and *Intent* of all three is the *same*, namely, the *Honour* and *Worship* of God; therefore the Meaning, End and Intent of positive Appointments, is something not positive, but *entirely different* and distinct from that which is the positive Part of it.

Now this is exactly the Case of the Sacrament: Bread and Wine appointed to be used in *acknowledgment* of Jesus Christ as our Saviour, is as the *Altar* or *Tabernacle*, appointed to be built for the *Honour* and *Worship* of God. And as it was purely depending

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ing upon the Will of God, whether it ſhould be an *Altar* or a *Tabernacle*, or a *Temple*, that ſhould be built for his Honour and Worſhip; ſo it was ſolely depending upon the Will of Jeſus Chriſt, whether it ſhould be *Bread* and *Wine*, or any other thing elſe that was to be uſed in Remembrance and Acknowledgment of him. And as the Honour and Worſhip of God, which was the ſole *Meaning*, *End* and *Intent* of building either *Altar* or *Tabernacle*, was a natural Duty, founded in the *Relation* between God and *his* Creatures, and was ſomething that was to be done, though no Altar or Tabernacle had ever been built; ſo the Remembrance and Acknowledgment of Jeſus Chriſt as our Saviour, which is the *End* and *Intent* of our uſing Bread and Wine in the Sacrament, was a *natural* Duty, founded in the Relation between Chriſt and us, and was ſomething that was to be done for itſelf, though the Uſe of Bread and Wine in the Sacrament had never been appointed. It is therefore an unpardonable Error in this Author, to repreſent the Sacrament, as containing nothing in its *Meaning*, *End* and *Intent*, that was a Duty *itſelf*, or to be done upon its *own Account*; but that every thing imply'd by it, was only a Duty by virtue of the Inſtitution. For

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the Reverſe of all this is the very Truth; for *all* that is *meant*, *imply'd* and intended by the Sacrament, is as much our Duty to do on its own Account, as it is our Duty to *believe* in God; and the poſitive Part, the Uſe of Bread and Wine in this Sacrament, is only an *appointed Way* of our expreſſing, acknowledging and doing that, which it was *our Duty* to expreſs, acknowledge and do, though we had never been taught to uſe Bread and Wine for that End.

AND indeed this is the Caſe of all poſitive Appointments and Inſtitutions of Revealed Religion; the *Meaning*, *End* and *Intent* of them, was always ſomething *entirely different* from that which was *poſitive* in them; for the ſame Reaſon, that an *Idea* or *Sentiment* is entirely different from that *Engliſh* or *Latin* Word by which you are to expreſs it, or to put yourſelf, or another Perſon in mind of it. For the *poſitive* Part of an Inſtitution has much of the Nature of *Language* in it, and is to expreſs and teach ſomething by *Symbols* and *outward* Things, better than it could be expreſs'd or taught by mere Words; but that which is *meant*, *imply'd* and *intended* by the Symbol, is as different from it in its *whole* Nature, as the *Idea* or *Sentiment* meant

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and intended by an *Engliſh* or *Latin* Word, is different from it in its whole Nature. To look therefore, as this Author doth, for the *whole Nature, End and Intent* of the Sacrament, in the *poſitive Part* of this Inſtitution, is as abſurd, as to look for the true Knowledge of God and the Divine Attributes from the *Engliſh* Word, *God*. For the Things meant and intended by the Sacrament, are as entirely and wholly different from that Uſe of Bread and Wine by which they are expreſs'd, as the Divine Nature is entirely and wholly different from that *Engliſh* or *Latin* Word, which is to expreſs or remind us of that Divine Nature.

GREAT Part of the *Jewiſh* Religion conſiſted in poſitive Appointments and Inſtitutions; but the *Meaning, End and Intent* of them was entirely of another Nature, and conſiſted of ſuch things as were Duties of themſelves, and of the higheſt Neceſſity to be done. For the End and Intent of their Inſtitutions were either to keep up and exerciſe their *Faith* and *Hope* of a Redeemer, or to ſet forth the *Characters* and Marks by which they ſhould know him, or to repreſent to them the *Nature* and *Manner* of their expected Redemption, or to teach them

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ſome *inward dying* unto Sin, and inward living unto God, or ſome other Truth, *Doctrine* or *Practice*, that was to be acknowledged and done for itſelf, though no poſitive Inſtitution had ever been made on its Account. And the one only Reaſon why the greateſt Part of the *Jews* liv'd in ſuch a *total* Ignorance of their Religion, was, becauſe they had learn'd it in the *ſame Manner* as this Author has learn'd Chriſtianity; they would *ſee nothing* in their Inſtitutions but what a *Heathen* might as well have ſeen, nothing but what could be ſeen in the *Outſide* of them; juſt as this Author will ſee no more in the Sacrament, than what a *Heathen* that knows only the Words of the Inſtitution may ſee in it. They were too learn'd and rational to allow of any Myſteries at the Bottom of their *Services*, as this Author is too ſober a Critic to allow of any Myſtery in the Inſtitution of the Sacrament. And as they, through a blind Zeal for the *Letter*, and to ſhew their Fidelity to them, loſt all that which was truly *meant* and *intended* by them; ſo this Author, full of the ſame Zeal for the *Letter* and *Plainneſs* of this Chriſtian Inſtitution, is doing all that he can to make us loſe all that is truly meant and intended by it.

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THE Sacrifices of the *Jews* were at the bottom, only ſo many *Repreſentations* and *Applications* of that great Sacrifice for the Sins of the World, firſt promiſed to all Mankind, in theſe Words; *The Seed of the Woman ſhall bruiſe the Serpent's Head*; but becauſe this was not *expreſsly* ſaid in the Inſtitution of any of their Sacrifices, *this is done in conſequence of that firſt Promiſe*, or this is to ſhew you *how and in what manner* you are to ſeek and find your Redeemer, becauſe the Letter was not thus adapted to theſe carnal Men, they contented themſelves with the *Religion of ſlaying Beaſts*. Juſt as this Author is only a *bare Eater* of Bread and Wine in the Sacrament, becauſe it is not there *expreſsly ſaid*, what great Myſteries of Chriſt as our Saviour are repreſented by it. The *Jews* had many Paſſages in their Scriptures that called them to the *Spirituality* of their Religion, and ſhew'd them the inward *Meaning*, *Spirit* and *Intent* of all their Inſtitutions; but becauſe it was not expreſsly ſaid, *This is* an Explication of *ſuch an Ordinance*, or this that is *here* ſaid, relates to the true Meaning and Intent of *ſuch an Inſtitution*, all theſe Paſſages of Scripture were neglected by them, and not applied to their

proper Objects. It is just thus with this Author; the New Testament abounds with Passages that prove, teach and explain the true *Meaning*, *End* and *Intent* of the Holy Sacrament; but because those Passages don't expressly say, *This is the Proof or Explication* of what is said in the Institution, they are by him overlook'd and rejected, as having nothing to do with it. The learned *Pharisee*, in order to know the Meaning and Intent of *killing a Heifer* in Sacrifice, or of *circumcising* the Flesh, would only look for *such Places* of Scripture, as *appoint* the killing of an Heifer, and the circumcising the Flesh; just so this Author, to know the true Meaning and Intent of the Institution of the Sacrament, only searches the Scripture in the *same manner*. He seeks only *such Places* as expressly mention the Institution, or repeat the Words of it.

The *Jews* neither expected nor allow'd any *Benefits* and Merits of Christ to be obtain'd by *means* of their Sacrifices; because such Benefits were not *literally* mention'd in the Institution of their Sacrifices; just so this Author, neither expects nor allows the *Merits* and *Benefits* of Christ's Passion to be applied to us by the Holy Sacrament, because

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the Application of such Benefits and Merits is not expresly mention'd in the Words of the Institution. Thus was it that the *Jews* never found their Saviour in the Old Testament; and thus it is, that this Author has lost him in the New.

And indeed, upon his Principles, it is *impossible* that any one should ever know any thing of the *real* Nature and *Truth* of the *Jewish* or *Christian* Religion. For let any one but search into the Nature, Meaning and Intent of the *Jewish* Institutions, as this Author doth into the Nature and Intent of the Sacrament; and he must, as I said above, be render'd *stone-blind* to all the Mysteries of the Old Testament as well as of the New.

For as Christ was the *Substance*, the *Heart*, and true *Meaning* of all their Ordinances, though not mentioned *expresly* in the Letter of their *positive* Institutions, they were obliged by this Author's Principles, not to acknowledge him to be in them, and to reject all such Interpretations as led to him; and to allow nothing to be meant by their positive Institutions, but that which the Words of them understood, according

to the common Rules of ſpeaking, declared to be in them: Therefore every *Jew* that had this Author's *Principles*, was under a *Neceſſity* of being ſtone-blind, or *totally* ignorant of the real Nature and Truth of the *Jewiſh* Religion.

AGAIN, the Apoſtle ſaith, *He is not a* Jew *which is one outwardly, neither is that Circumciſion which is outward in the Fleſh; but he is a* Jew *which is one inwardly, and Circumciſion is that of the Heart, in the Spirit, and not in the Letter.**

BUT according to this Author's Principles, you are to maintain, that he *only* is a *Jew*, which is one *outwardly*, and that *only* is Circumciſion which is *outward* in the Fleſh; for to allow *Judaiſm* to have any thing inwardly more than is in the *outward Letter*, or Circumciſion to be any thing elſe than that which is *expreſſed* in the Words of the Inſtitution, is a thing not lawful to be done upon this Author's Principles. This I think may ſufficiently ſhew you the Truth of what I ſaid to you in the Beginning, that if you accept of this Author's Key of Knowledge, for the right underſtanding the Nature

* Rom. ii. 28.

Nature of the Sacrament; you will not only lose all the right Knowledge of the Sacrament, but be render'd a *Blind*, *Deaf* and *Dead* Reader of all the other most important Doctrines of Scripture. For, according to his Principles, you are to see no more Spirit, Life, or Mystery in any other Sayings of our Saviour, than in that of the Sacrament; and low as he had reduced that, it is full as high and mysterious, and deep in its Meaning, as any thing in the whole Nature of the Christian Religion can be allowed to be by this Author.

BUT to return; There are plainly two distinct and essential Parts of the Sacrament, which constitute its whole Nature. The first is in these Words, *This is my Body which is given for you, this is my Blood which is shed for the Remission of Sins.*

WHAT is here said by our Lord Christ, we are to acknowledge to be true; therefore we are to own and acknowledge this great Truth, that this Bread and Wine are made Symbols and Memorials of, *viz.* that his Body is given for us, and his Blood shed for the Remission of Sins; and consequently all that the Scripture teaches concerning the

Truth, Reality and Manner in which he is the Sacrifice, Attonement and Satisfaction for our Sins, is in this Sacrament to be of all neceſſity acknowledged and confeſſed by us. And we cannot perform this Sacrament according to what it is, unleſs we ſee and own all that to be in it, which Chriſt ſaw and own'd to be in it; unleſs we preſent it to him in the ſame Meaning, as he preſented it to his Diſciples. For if Chriſt has declared this *Nature* and *Meaning* to be in it, we cannot perform this Sacrament according to Chriſt's Declaration, unleſs we alſo in our Performance of it, declare that ſame *Nature* and *Meaning* to be in it. Therefore the Acknowledgment of Chriſt's being the Attonement and Satisfaction for our Sins, is an eſſential and important Part of the Sacrament. If we were to miſtake or neglect ſomething in the right Uſe of Bread and Wine in the Sacrament, ſuch Miſtake would only relate to the outward poſitive Part of this Inſtitution, which has no Obligation upon us but from Divine Appointment; but if we refuſe to own and confeſs Chriſt to be the *Attonement* and *Satisfaction* for our Sins, we ſin againſt God and the Nature of things, as thoſe Atheiſts do, who refuſe to own that it was the Goodneſs of God that created them.

SECONDLY,

SECONDLY, The other essential, and no less important Part of the Sacrament is, *the eating the Body, and drinking the Blood of Christ.* This is plainly another essential Part of the Sacrament, *entirely distinct* from the other. The one respects Christ, as he is the *Attonement* and Satisfaction for our Sins; the other shews that he is to be own'd and received as a *Principle of Life to us.*

THE other Words, *Do this in Remembrance of me*, relate equally to both these Parts, and are only as if our Saviour had said after the Institution; Let this, which I have thus appointed to be done, be *your Acknowledgment* of that Salvation which is received through me, both as I am the *Attonement* and Satisfaction for Sin, and a *Principle of* Life to all that lay hold of me.

YOU cannot help seeing that all this is plain, easy and natural in this Explication of the Words of the Institution, and that I have used no Art or Force to come at it, and that no one can find any fault with it; but he that is unwilling to own these *two great Truths* of Scripture, that Christ as our Saviour is the *Attonement* and Satisfaction for

our Sins, and a *Principle* of Life to us. The ſhort of the Matter is this; the Scriptures are full of Proofs of theſe two great and fundamental Characters, that he is in one reſpect the Attonement and Satisfaction for our Sins, and in another, a *Principle* of a new Life to us; if therefore theſe two eſſential Characters of our Saviour, which contain all that is ſaid of him as ſuch, are not to be acknowledged by us in the Sacrament; then the Sacrament muſt be ſaid to be inſtituted for the Denial of Chriſt; and the Words, *Do this in Remembrance of me*, muſt have this Meaning, *Do this in Denial of me:* For if he is not to be remember'd, as the Attonement and Satisfaction for Sin, and as a Principle of new Life to us; then he is not to be remember'd and acknowledg'd as he is, and therefore in the ſtricteſt Senſe is to be *deny'd*.

HENCE it appears, that this Author's *Plain Account* can have no Truth or Reaſonableneſs in it, but upon this Suppoſition, that Chriſt Jeſus is not a real *Attonement* and *Satisfaction* for our Sins, nor a real *Principle of Life* to us. For if theſe things were true of Chriſt as our Saviour, then the Sacrament, which is done in Acknowledgment of him, as ſuch, muſt alſo of neceſſity acknowledge

theſe

these Truths. Therefore this Author's *Plain Account*, which does not acknowledge these things of Christ, can have no Truth or Reasonableness in it, but upon this Supposition, that these things are not true of Christ.

For if these things were real Doctrines of Scripture, it must follow, that they were to be acknowledg'd in the Sacrament, even though they were not expressly mention'd or pointed at in the Words of the Institution. For since the Sacrament is to be done in Remembrance and Acknowledgment of Christ, it necessarily follows, that that which the Scriptures teach us concerning the Nature and Character of Christ, is to be remember'd and acknowledg'd of him *in* and *by* the Sacrament, because the Sacrament is appointed for that End. And therefore, since this Author will not allow our Saviour to be thus acknowledg'd in the Sacrament, he must deny that he is thus described in Scripture.

Now deny either of these Characters of our Saviour, and you deny all the Christian Religion; the Words, *Saviour*, *Salvation*, *Redemption*, and such like, have no proper *Meaning*, *Truth* or *Reality* in them.

BUT if you allow these Characters of our Saviour, that he really is, what he said he was, and what all the Scriptures affirm of him; namely, the *Attonement* for Sins, and a *Principle* of a new Life to us; then the Sacrament, which is the Representation and Acknowledgment of these two great Truths, has all that is great, mysterious, and adorable in the Christian Religion, center'd in it. And had this Author believed these two great Doctrines concerning our Saviour, it had been as impossible for him to have his present poor Notion of the Sacrament, as it was impossible for St. *John*, who knew that the *Word was God*, and that the same *Word was made Flesh*, to have had so poor a Notion of Jesus Christ, as those *Jews* had, who took him to be only the Carpenter's Son.

HENCE also it plainly appears, that seeing these two great Truths are the essential Parts of the Sacrament, and that it is appointed to *express* our *Faith* of them; that the *Nature* and *End* of the Sacrament is not, as this Author teaches, to turn an *Act* of our Memory upon Christ; but that it is to exercise our *Faith* in Christ, and to be our *open* Profession of these *two great Truths*; and also

that

that our Faith is thereby exercised in this *twofold* manner; 1*st*, In believing Christ to be the *true Attonement* for our Sins, and a real Principle of Life to us: 2*dly*, In believing that this Attonement, and his being a Principle of Life to us, is made *certain* and *confirm'd* to us, by taking the Bread and Wine to be the true Significations of them.

For when our Saviour says, *Do this*, it is the same thing as if he had said, Do these *two Things* appointed in the Sacrament, as your *Act of Faith*, that I am both the Attonement for your Sins, and a *Principle* of Life to you. Don't say bare and empty outward Words, when you say, *This is my Body which is given for you, and this is my Blood which is shed for the Remission of Sins*; but let *Faith* say them, and acknowledge the Truth of them: When you eat *my Body*, and drink *my Blood*, don't let your Mouth *only* eat, or perform the *outward* Action; but let *Faith*, which is the *true Mouth* of the inward Man, believe that it *really* partakes of me, and that I enter in by *Faith*; and when you thus by Faith perform these *two essential* Parts of the Sacrament, then, and then only may what you do be said to be done in

Remem-

Remembrance of me, and of what I am to you.

FOR nothing *remembers* me but *Faith*, nothing *acknowledges* me but Faith, nothing *finds* me, nothing *knows* me but Faith.

I APPEAL to the moſt ordinary Underſtanding for the Truth of all this; for it is ſo plain and viſible, that nothing but *Art* or *Prejudice* can avoid it.

FOR ſince our Saviour ſays, This is *my Body* which is *given for you*, this is *my Blood* which is ſhed for the Remiſſion of Sins, what he ſays, that we are to ſay; and what we ſay, that we are to believe; and therefore what we are here to do, is an *Act* or *Exerciſe* of *Faith*. And ſince in theſe Words he ſays *two* Things, the one, that he is the *Attonement* for our Sins; the other, that this Bread and this Wine are the *Signification* or Application of that Attonement, or that which we are to take for it; therefore we in *doing this*, are by Faith to ſay and believe theſe *two Things*; and therefore all that we here *do*, is *Faith*, and Faith manifeſted in this *twofold* manner.

AGAIN,

AGAIN, seeing our Saviour commands us to *eat* his Body, and *drink* his Blood, we are to *say* and *believe*, that his Body and Blood are there *signify'd* and *exhibited* to us; and that his Body and Blood may be *eaten* and *drank*, as a *Principle of Life* to us; and therefore Faith is *all*, or all is Faith in this other essential Part of the Sacrament; and we cannot possibly *do that* which our Saviour commands us to do, unless it be done by *Faith*.

BUT now this Author, in his *Plain Account*, takes no more notice of these *two great essential* Parts of the Sacrament, than if there was not *one Word* about them: And yet they are *so much* there, that in the whole Institution, there is not a Word about any thing else. For the Words, *Do this in Remembrance of me*, are as entirely distinct from the Institution, as a Command to do a thing, is distinct from the thing that is to be done. They enter no more into the Nature of the Institution, nor any more teach us *what* is to be done in it, than if Christ had only said, *Do this as your Duty to me*. Had he said thus, it would easily have been seen, that the Institution must be entirely distinct from such a Command to observe it. And yet his saying,

Do

Do this in Remembrance of me, has neither more nor less in it, than if he had said, *Do this as your Duty to me.*

THE plain Truth is this; The Institution consists of those two essential Parts just mentioned; that is, in *offering*, *presenting*, and *pleading* before God, by *Faith*, the Attonement of Christ's Body and Blood, and in *owning* him to be a Principle of Life to us, by our *eating* his Body and Blood: This is the entire, whole Institution.

THE Words, *Do this in Remembrance of me*, are only the *Command* to observe the Institution.

Do this, is a Command to *do all* that had been mentioned in the Institution; and the Words, *in Remembrance of me*, don't shew *what* the Institution is, or what is to be *done* in it, but only the Reason, why such an Institution, whatever it is, was commanded to be observed.

THE Words therefore, in *Remembrance of me*, are not a Part of the *Institution*, but are only a Part of the *Command* to observe the Institution, and only shew the Reason why

why ſuch an Inſtitution is commanded to be obſerved.

AND yet this Poor Man (for ſo I muſt call one ſo miſerably inſenſible of the Greatneſs of the Subject he is upon) can find nothing in the Inſtitution, but, firſt, *Bread* and *Wine*, not placed and offered before God, as firſt *ſignifying* and *pleading* the *Attonement* of his Son's Body and Blood, and then *eaten* and *drank* in *Signification* of having our Life from him: But Bread and Wine *ſet* upon a *Table*, to put the People, that ſee it, in *mind*, that by and by they are to exerciſe an *Act of the Memory*. And then, ſecondly, this ſame Bread and Wine afterwards brought to every one in particular, not for them to know, or believe that they are receiving any thing of Chriſt, or partaking of any thing from him; but only to let them know, that the *very inſtant* they take the Bread and Wine into their Mouth, is the *very time* for them *actually* to excite that *Act of the Memory*, for the exciting of which, Bread and Wine had been before *ſet* upon a Table.

THIS is this Author's *Great Point* in the Obſervance of the Sacrament, and what he calls the *peculiar* Nature of this Duty. And this

this he teaches, not becauſe the *Church*, or *Saint*, or *Father* of any Age ſince Chriſt, has taught him ſo; but becauſe being a ſerious Man, and of great *Exactneſs* in weighing of *Words*, he has found out, that the Words, *in Remembrance of me*, which are only a Part of the *Command* to obſerve the Inſtitution, are the *whole* of the Inſtitution itſelf; and that therefore nothing is to be admitted into it but an *Act of the Memory*, and Bread and Wine taken into the Mouth to *excite that Act of the Memory*; becauſe *Remembrance* which is the whole of this Duty, neither is nor can be any thing elſe but an *Act of the Memory*.

THUS by making firſt the Words, *in Remembrance of me*, the whole Eſſence of the Inſtitution, when they are as diſtinct from it, as they are from theſe Words, *This is my Body which is given for you*; and teach us only the reaſon why we are commanded to do that which is to be done in the Inſtitution:

AND then, 2*dly*, By limiting the Word *Remembrance*, and allowing nothing to be meant by it, but an *Act of the Memory*: By the help of theſe two equally *falſe* and *ſhameful* Steps, this Author has ſtripped the Inſtitution

tution of every Myſtery of our Salvation, which the Words of Chriſt ſhew to be in it, and which every Chriſtian that has any *true Faith*, tho' but as a *Grain* of Muſtard Seed, is ſure of finding in it.

God, we know, made a certain great Promiſe to *Abraham*; now let it be ſuppoſed, that God, after the making of this Promiſe to him, had enjoin'd him to come frequently to that Place where the Promiſe was made to him *in Remembrance of it:* Could it be ſuppoſed, that the Remembrance here ſpoken of, could ſignify any thing elſe, but an Exerciſe of his *Faith* in that Promiſe; and as an outward *Sign* of his declaring to God his full Belief of it? Or could any thing be more extravagant, than to ſay that God here only required of *Abraham* an *Act of his Memory*, becauſe the word Remembrance relates only to the Memory?

Now this is ſtrictly the Caſe of the Sacrament. In the Inſtitution our Saviour has ſaid, *This is my Body and Blood, which is given and ſhed for you, for the Remiſſion of Sins*; in the Inſtitution he has bidden us to eat *his Body*, and drink *his Blood.* All this is propoſed to our *Faith*, juſt as the Promiſe was propo-

ſed to *Abraham*'s Faith. When therefore he bids us to *do* this, that is, do theſe two things in *Remembrance* of him; can it be ſuppoſed, that the *Remembrance* of him can be any thing elſe but an Act of Faith in him, believing and owning all that concerning him, which we *ſay* and *do* in and by the Sacrament? For nothing but Faith can *ſee*, or *hear*, or *underſtand*, or *do* that which is to be done in the Sacrament: Nothing but Faith can ſay, that this his Body and Blood are the Atonement of our Sins: Nothing but Faith can ſay, that the Bread and Wine are his Body and Blood: Nothing but Faith can eat his Body, and drink his Blood: Nothing but Faith can ſay, that his Body and Blood are a Principle of Life to us: Therefore the Command to *do theſe Things*, is a Command to exerciſe ſo many *Acts of Faith*; becauſe the Things commanded can only be done by Faith; and the Perſon, in *Remembrance* of whom theſe Things are to be done, can only be remember'd by *Faith*. For to *remember* him, neither is nor can be any thing elſe, but to have *Faith* in him.

And therefore it is out of all doubt, that when he ſaid, *Do this in Remembrance of me*, nothing more nor leſs can poſſibly be meant by

by it, than if he had ſaid, Do *all this*, as your *Act of Faith* in me.

SINCE therefore this is ſo plainly the Nature of the Inſtitution, which is ſolely appointed to expreſs our Faith in theſe two great Characters of our Saviour, both as he is the Atonement for our Sins, and a Principle of Life to us; you may well aſk how it was poſſible for this Author, with his Eyes open, and the Scriptures before him, to give us ſo *falſe* and ſo *poor* an Account of it.

NOW the *one only* Reaſon why the Scriptures are thus uſeleſs to him, and why he is forced to find out a Doctrine that is not in them, is this, it is becauſe he is *blinded* with a Philoſophy, and Science *falſly ſo called*, which will not allow him to believe, that Jeſus Chriſt was *truly* and *eſſentially* God, as well as a perfect Man: For the Foundation and Poſſibility of Chriſt's being a *real Atonement* and Satisfaction for our Sins, and a *real Principle* of Life to us, was his *Divine Nature*; but as this Author cannot be ſuſpected to believe this great Foundation Doctrine, that Chriſt was *truly* and *eſſentially* God, *very God of very God*, ſo he could not believe him to be a *true* and *real* Atonement for Sins, or

a true and real *Principle* of Life to us, and therefore could admit nothing of *these Truths* into his Account of the Sacrament.

The way therefore that this Author came by his *Plain Account* of the Sacrament, was not, as he would have you believe, from a *bare impartial Consideration* of the Words of the Institution, but from his wrong Knowledge of the Christian Faith. He had first *lost* and *renounced* all the right and true Knowledge of our Saviour in the Scriptures, and therefore was obliged not to *find* it in the Sacrament. And because it would be openly confessing to the World, that he was in the Sense of the Scripture an *Antichrist*, if he should plainly have told you, that he did not believe Christ to be *truly* and *essentially* God, or the *Atonement* and *Satisfaction* for our Sins, or a *Principle* of Life to us; therefore he only tells you, that he has been led into this Account of the Sacrament, by a *bare Consideration of the Words of the Institution*, according to the common Rules of speaking.

Now if this Author will declare, that he sincerely believes Jesus Christ to be *truly* and *really* God by *Nature*, and the true real *Atonement*

tonement and *Satisfaction* for our Sins, and a true and real *Principle* of Life to us; I ſhall be glad, and he ought to be glad, that I have been the Occaſion of his declaring Things ſo important to himſelf, and to the Matter in hand.

BUT this I may ſtill ſay, that he could not have had *this Faith*, when he wrote his *Plain Account*, unleſs he may be ſuppoſed to have had it, but would not write of the Sacrament conformably to it.

AND, Secondly, If he will now declare, that without any Equivocation or mental Reſerve, he fully believes theſe great Truths, no further a Recantation of his whole Book need to be deſired.

FOR if theſe Things are true and undeniable Characters of our Saviour; then it follows, that the *Nature* and *End* of the Sacrament muſt be *eſſentially* concerned with them, ſince it is the confeſs'd Nature and End of the Sacrament, to remember and acknowledge Chriſt to be *that* which the Scriptures teſtify him to be.

THE ſhort of the Matter is this; either this Author will plainly own a ſincere Belief of theſe Doctrines, or he will not: If he will not own the Belief of them, you have no reaſon to conſider him as a *Chriſtian* Writer upon this Subject; and ſo ought no more to learn from him, than from a *Jew*, the Nature of the Sacrament. But if he will declare his full Belief of theſe Doctrines, then you have the fulleſt Aſſurance from himſelf, that his *Plain Account* cannot be *Chriſtian*: Becauſe if theſe Things are true of Chriſt, they muſt be remember'd and acknowledg'd in that Sacrament, which is appointed for the Remembrance and Acknowledgment of him.

NOW theſe two *eſſential Parts* of the Sacrament, relating to this twofold Character of our Saviour, as he is the Atonement and Satisfaction for our Sins, and as he is a Principle of Life to us, contain the whole *Nature*, *End*, and *Effects* of the Sacrament. You are to look no where, nor in any thing elſe, for the right Knowledge of this Sacrament, but in the right Faith and Knowledge of theſe two great Points. And every thing that they teach you, and every thing that the

Scripture

Scripture teaches you of these two great Points, is the *only true* Doctrine of the Sacrament.

ALL that you know of Christ, as the Atonement for our Sins, all that you know of him, as a Principle of Life to us, is neither more nor less than that which you are to *know*, and *confess*, and *appeal* to, in and by the Use of the Sacrament. And indeed these two great Points do so plainly shew themselves, at first Sight, to be in the Words of the Institution, that any Man upon the bare reading of them, without any further Knowledge, might justly say, If Christ is not an Atonement for our Sins, why is his Body said to be *given*, and *his Blood shed for our Sins?* If he is not a *Food* to our Souls, or a *Principle of Life* to us, why are we commanded to *eat* his Body, and *drink* his Blood?

So that though a Man could not say, that these Things were certainly true, or in what Sense they were true, merely from the mention of them in the Sacrament, yet he might justly say, that the Words of the Institution pointed at such Truths, and could have no *Foundation*, unless these Things barely mentioned in it, were in the Scriptures prov'd

and declar'd to be true Doctrines of the Christian Religion.

And as these two great Points are so visibly plain in the Sacrament, and constitute its *whole Nature*; so as soon as we rightly understand what the Scripture has taught concerning these Points, they make known to us, in the shortest and plainest Way, all the *Merit*, *Dignity*, and *Value* of this Sacrament, all the Blessings and Advantages deriv'd to us from it, and all the pious Dispositions with which we are to approach it. Hence it was that the Apostles, after the Day of Pentecost, when they had all their Ignorance dispell'd, yet gave us no farther or particular Explications of the Nature of the Sacrament; because as soon as it was known, that Christ was a real Atonement and Satisfaction for Sins, and a real Principle of Life to us; as soon as these two great Doctrines were known, the Sacrament had all the Explication it could possibly have.

For no more can be known of the Sacrament, than is signify'd by them. All that is great, mysterious, and adorable in these Doctrines, as found in the Scriptures, is equal-

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ly great, myſterious and adorable in them as they are found in the Sacrament.

NEEDLESS therefore would all Books be upon the Nature of the Sacrament, and the right Preparation for it, did we but truly know and believe Chriſt to be the Atonement and Satisfaction for our Sins, and a Principle of Life to us; for the Belief of theſe things in the Sacrament, would like the *Unction*, ſpoken of by St. *John*, *teach us all things* concerning it; and we ſhould have no need of other teaching.

NO one need then, as this Author vainly does, enquire for ſome *Promiſe of Scripture annexing a Benefit to this Sacrament*, to know what Good we receive by it,

FOR the Knowledge of theſe two great Parts of the Sacrament, would ſufficiently ſhew us the ineſtimable Benefit that we receive by it.

FOR if this Sacrament is appointed by Jeſus Chriſt, as the *Acknowledgment* of his being the Atonement of our Sins, and a Principle of Life to us; if it is appointed to *ſtand* between him and us, as a *declar'd*

Proof

Proof on his Side, that he is thus our Atonement and Life; and as a *declar'd* Proof on our Side, that we *own*, *ſeek*, and *apply to* him as ſuch; and if this is not ſet as a Mark *once* for all, but as a Proof that is to be *repeated continually*, and that is to be made good to us, not by our once having done it, or he once own'd it, but to be *perpetually* own'd and done, both on his Side and ours, can we want any other Aſſurance of the Benefit and Advantage of obſerving this Sacrament, than the thing itſelf by its own Nature declares?

For if we are in Covenant with Chriſt, and have an Intereſt in him, as our *Atonement and Life*; not becauſe he once ſaid, That this was his Body and Blood, given and ſhed for our Sins, or becauſe we once own'd it, and pleaded it before him; but becauſe he continues to ſay the *ſame thing* in the Sacrament, and to *preſent* himſelf there to us as our Atonement and Life, and becauſe we *continue* to own and apply to him as ſuch; it neceſſarily follows, that the Sacrament rightly uſed, is the higheſt Means of finiſhing our Salvation, and puts us in the fulleſt Poſſeſſion of all the Benefits of our Saviour,

both

both as he is our *Atonement and Life*, that we are *then* at *that time* capable of.

For if the Atonement of our Sins by Chriſt, and that Life which he communicates to us, is not to be conſidered as a *tranſient Matter*, as ſomething that is *done* and *paſt*, but as ſomething that on the Side of Chriſt is *always* doing, and never will be done, till the Conſummation of all Things; if our applying to, and receiving Chriſt as our Atonement and Life, is not to be conſider'd as a *tranſient* Act, as ſomething that is *done* and *paſt*, but as ſomething that is *always doing*, and never will be done, till we depart out of a State of Trial; then it follows, that *that* which is the appointed *Means* or *Proof* of Chriſt's *continuing* to communicate himſelf to us, as our *Atonement and Life*, and of our *continuing* to apply to, and receive him as ſuch, is in its *own Nature*, and unleſs hinder'd by us, a *certain Means and Inſtrument* of conveying and imparting to us all the Benefits of Chriſt, both as he is our *Atonement* and Life. To aſk therefore for a *particular Promiſe* annexed to this Inſtitution, which in its Nature communicates to us *all* that *ever* was *promiſed* to us in a Saviour, is highly abſurd.

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BUT after all, it can be truly ſaid, that the Scriptures are very full and particular in ſetting forth the Benefits and Advantages of the Holy Communion, to all thoſe that have Eyes that ſee, and Ears that hear. For do not the Scriptures plainly enough tell us of the *Benefit* of believing, ſeeking, and applying to Chriſt as the Atonement for our Sins? And is not the Benefit of *this Faith* the Benefit of the *Sacrament*, if Chriſt is there *believed*, ſought and apply'd to as our Atonement?

AND is it not the ſole End of the Sacrament to *continue*, *confirm* and *exerciſe* this Faith, to which all the Bleſſings of our Salvation are annex'd? Therefore, all that the Scriptures ſay of the Riches and Bleſſings, and Treaſures, which *Faith* in Chriſt as our Redeemer, can procure to us, *all that* they ſay of the Benefit of that Faith, which is abſolutely required and exerciſed by this Sacrament.

AGAIN, do not the Scriptures plainly and frequently enough tell us of the Benefit of the *New Birth* in *Chriſt*, of the *putting on* Chriſt, of having Chriſt *formed in us*, of Chriſt's

Chriſt's being *our Life*, of our having *Life in him*, of his being that *Bread from Heaven*, that Bread of *Life*, of which the *Manna* was only a *Type*; of his Fleſh being *Meat indeed*, and *his Blood Drink indeed*; of our *eating* his Fleſh, and *drinking* his Blood, and that without it we *have no Life in us*; and are not all theſe things ſo many *plain* and *open* Declarations of that which we ſeek and obtain, *by eating the Body and Blood of Chriſt?*

For we eat the *ſacramental* Body and Blood of Chriſt, to ſhew that we *want* and *deſire*, and by Faith lay hold of the *real*, *ſpiritual Nature* and Being of Chriſt; to ſhew that we want and deſire, the Progreſs of the *New Birth* in Chriſt; to *put on* Chriſt, to have Chriſt *form'd* and reveal'd in us, to have him *our Life*, to *partake* of him our ſecond *Adam*, in the ſame *Fulneſs* and *Reality*, as we partake of the Nature of the firſt *Adam:* And therefore all that the Scripture ſays of the Benefits and Bleſſings of *theſe things*, ſo *much* it ſays of the Benefits and Bleſſings that are ſought and obtain'd by the eating the Body and Blood of Chriſt in the Lord's Supper. For to eat the *Body* and *Blood* of Chriſt, is neither more nor leſs than

to

to *put on Chriſt*, to receive Birth and Life, and Nouriſhment and Growth from him; as the *Branch* receives its Being and Life, and Nouriſhment and Growth from the Vine. And becauſe Chriſt is *that* to us, which the Vine is to the Branches, therefore there is a ſtrict Truth and Reality in theſe Expreſſions; and the *ſame Truth* and *Reality*, whether it be expreſſed, by ſaying, that we eat the *Fleſh* and *Blood* of Chriſt, or that we *put on Chriſt*, or that Chriſt is *formed*, manifeſted or revealed in us.

For if you could bid the *Branch* to *eat the Subſtance* and *Juice* of the Vine, the ſame muſt be intended, as if you had ſaid, that the Vine muſt be *formed* in the Branch, or muſt *manifeſt* itſelf in the Branch. So when it is ſaid, that we muſt eat the *Fleſh and Blood* of Chriſt, it is the ſame thing as ſaying, that Chriſt muſt *be formed in us*, or manifeſted in us.

But you will perhaps ſay, How does it appear, that theſe Expreſſions of *putting on Chriſt*, of Chriſt's being *formed in us*, of his being *our Life*, the *Bread of Life*, and his Fleſh *Meat indeed, and his Blood Drink indeed*; How does it appear, that theſe and the like

Places

Places of Scripture are to be underſtood *Sacramentally?*

I ANSWER, it does not appear. And the Queſtion itſelf is as abſurd, as if it was aſk'd, How does it appear, that the Scriptures are to be underſtood *Sacramentally?* Whereas, if the Queſtion began at the right End, it ſhould proceed thus, How does it appear, that the Sacrament is to be underſtood *Scripturally*, or according to the plain Doctrines of Scripture? Was the Queſtion thus put, as it ought to be, it would fall of itſelf. For ſurely it need not be proved, that the things ſpoken of Chriſt in the Sacrament, are to be underſtood according to that which is ſpoken of Chriſt in the Scripture. When our Saviour ſaid in the vith of St. *John*, *That his Fleſh was Meat indeed, and his Blood Drink indeed, and that except a Man eat his Fleſh, and drink his Blood, he hath no Life in him; and that he who eateth his Fleſh, and drinketh his Blood, dwelleth in him, and he in him*; he did not ſpeak of the Sacrament, nor could poſſibly ſpeak of it, for this plain Reaſon, becauſe he ſpoke of the *Truth*, the *Reality*, and the *Thing* itſelf; for the *ſake* of which, and for the *Application* of which to ourſelves,

ſelves, he afterwards inſtituted the Sacrament.

BUT if the Sacrament was inſtituted for the ſake of that *Truth* and *Reality*, of which he then ſpake; then the Sacrament muſt be *eſſentially* related to that which he then ſaid; and muſt have its *Meaning* and *End* according to it.

AND if what he then ſaid, was that *Truth* and *Reality* of the Thing itſelf, and the Sacrament was inſtituted as an outward Sign, Proof or Declaration of it; then what he ſaid in St. *John*, he ſpoke not of the Sacrament; and yet what he inſtituted in the Sacrament, has *all its Meaning* according to that which he ſaid in St. *John*.

TO aſk, whether our Saviour meant the *Sacramental Bread and Wine*, when he ſaid; my Fleſh is Meat indeed, and my Blood is Drink indeed, is as abſurd as to aſk; whether he did not mean the Fleſh and Blood of ſome other Perſon, when he ſaid, *my* Fleſh and *my* Blood?

AND, on the other hand, to aſk, whether the Sacramental Bread and Wine does not

ſignify

ſignify to us that Fleſh and Blood which is our Meat indeed, and Drink indeed, is as abſurd, as to aſk, whether the appointed Sign of a thing, does not ſignify that which it is appointed to ſignify?

THESE two things therefore are evidently plain: Firſt, That our Saviour in the vith of St. *John* did not, could not poſſibly ſpeak of his Sacramental Body and Blood, or Bread and Wine, becauſe he ſpoke of *himſelf*, of his real, natural, and true Life, of which we muſt partake: Secondly, That what he calls his Body and Blood in the Sacrament, or has appointed to be the Signs of his Body and Blood, muſt be underſtood according to that which he has ſaid in St. *John*, of his Fleſh which is Meat indeed, and his Blood which is Drink indeed; for this plain Reaſon, becauſe the appointed Sign of a thing muſt ſignify that which it is appointed to ſignify.

THEREFORE in St. *John* there is nothing ſaid of the Sacrament; and yet what is ſaid in the Sacrament, is to be *neceſſarily* underſtood of that *very thing* which is ſaid in St. *John*.

And the Reaſon is plain; for the *Thing* is eſſentially different from that which is appointed to be a *Sign* of it; therefore, he that ſpeaks of the *Thing*, cannot in ſpeaking of that, ſpeak of the *Sign*. But the Sign, as ſuch, has all its Nature from the Thing that it is to ſignify; and therefore the *Thing* itſelf muſt be *meant* by that which the Sign ſpeaks of.

To ſay, as ſome do, that our Saviour could not ſpeak of that in St. *John*, which is *intended* by the Sacrament, becauſe the Sacrament was not then inſtituted, is very weak and unreaſonable; for it is ſaying, that he could not then ſpeak of a *Thing* or *Doctrine*, becauſe he afterwards appointed ſomething to be a *Sign* or outward *Declaration* of it. For if he had appointed an Inſtitution, or *poſitive Rite*, which related to nothing that he had before taught, it muſt have been very unaccountable. Thus to command us to eat his Body and Blood in the Sacrament, if he had not before-hand taught that we had *our Life* from him, and that his *Fleſh* was our *Meat indeed*, and his Blood our *Drink indeed*, had been very unaccountable. But ſeeing he had in the openeſt,

openeſt, plaineſt Manner declar'd, that he was the *Life of Men*, and that except we eat his *Fleſh and drink his Blood* we have no Life in us; the Command to eat *Bread and Wine* as his *Body and Blood*, is plain and intelligible; and we have the fulleſt Aſſurance of the Meaning of it, for this reaſon, becauſe Chriſt had often, and long before-hand taught *that Truth*, of which he afterwards appointed the Sacrament to be an *outward Sign*, and an outward *Means* of our owning, confeſſing, and embracing it. Thus all the Controverſy about this Place in St. *John*, and other like Paſſages of Scripture, is at an end, and has the moſt plain and ſatisfactory Solution; ſuch Paſſages do not ſpeak of the Sacrament, becauſe they ſpeak of the *thing itſelf*, of which the Sacrament is an appointed outward Signification; but the Sacrament *directly ſpeaks* of, and *points* to thoſe Paſſages, becauſe they contain that *Truth* and *Reality* which the Sacrament is appointed to ſignify.

For were not Chriſt our *real* Life, there had not been any *outward Figure* or Declaration of it appointed; was there not a *real* Eating the Fleſh and Drinking the Blood of Chriſt, was there not a *true* ſubſtantial *putting*

on of Chriſt, or partaking of the Nature of Chriſt, the *Sacramental* Eating and Drinking of his Body and Blood, had not been appointed; there could have been no Foundation for it; or if appointed, it could have had no Meaning ſuitable to the Words. But ſince *That* which is Sacramentally *figur'd* or *ſignify'd*, by the Eating and Drinking the Sacramental Body and Blood of Chriſt, is in the Scriptures declar'd to be a *real* Truth, ſince its *Reality* is taught, declar'd and explain'd by various Ways and Manners of Speech, it is undeniable, that the Sacrament, which is an appointed Figure, muſt be explain'd and aſſerted according to *that Truth* and *Reality*, of which it is the appointed Figure.

When our Saviour ſaid, he *that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him:* When he ſaid, I am the Life; and again, *I am the true Vine*, and *ye are the Branches*, &c. he ſpake as much *ſtrict* and *real* Truth, and as much according to the *Letter*, as when he ſaid of himſelf, he came down from *Heaven*, or that *he is in* the *Father*, and the *Father in him*. What is there ſaid, is no more to be conſider'd as a *Metaphor*, or *Figure of Speech*, than when

it

it is ſaid, that *God* is our *Father*, or that in God we *live*, *move*, and *have our Being*.

FOR what is ſaid of Chriſt, *as our Life*, is as ſtrictly true, as when it is ſaid, *that in God we live*, and *move*, *and have our Being*; and what is ſaid of Chriſt's being the *true Vine*, has the ſame *real* Truth in it, as when God is ſaid to be *our Father*.

HAD Chriſt indeed ſaid, *This Vine is me*, and *theſe Branches are* ye, what he ſaid muſt then have been as *figurative*, as when he ſaid of the Bread, *This is my Body*; and his ſpeaking ſo of a Vine, muſt have been only a Sign to us, that he was in Truth and Reality that to us, which the Vine is in a poor, *earthly*, *periſhable* Manner to its Branches. But ſeeing he does not ſpeak of a *Vine*, but ſpeaks directly of *himſelf*, and ſays, that I am *the true Vine*; it is as if he had ſaid, I am the Vine in Truth and Reality, as God is the Father of you all in Truth and Reality, becauſe I am that in a *true*, and *real*, and *living* Manner to you, which the Vine is in a poor, earthly, periſhable Manner to its Branches.

THEREFORE all that is here said, is the *real Truth*, as far as human Words can set it forth; and when it is said, that we must *put* on Christ, or that *Christ* must be *formed* in us, or that he is the *true Vine*, *and we are the Branches*, there is the same *literal*, *real*, *immutable* and eternal Truth in these Expressions, as when it is said, that *in God we live and move*, *and have our being*, or that God is our *Father*, and we his Children.

NOW to deny that Christ is thus *our Life*, is as great a Denial of him, as to deny him to be the *eternal Word*, or the Son of God, or the *Light that lighteth every Man that cometh into the World*. And to deny that we receive our Life from him, or eat his Flesh and Blood in the same Reality as the Branch *eateth* of the Substance and Juice of the Vine, and receiveth what it hath from it, is as great a Denial of him, as if we deny that he *came from Heaven*, *and was in Heaven*, even when he was upon Earth.

BUT if we own these great Truths, which are the very Heart and Substance of Christianity, if we know and acknowledge that we are thus of him, and by him, that our

inward

inward Man, which is all that is Chriſtian within us, has all its *Birth*, *Life*, and *Growth* from Chriſt, as its Principle, *eating*, *drinking*, and *drawing* in Life from him, as the *Branch* eats, drinks, and draws its Life and Subſtance from the Vine; then we cannot be at a Loſs either to know what is meant by the Sacrament, and the Benefits we receive thereby, or to know what Parts of Scripture explain thoſe Benefits to us. Since it muſt appear to us beyond all doubt, *that* all *that* which the Scriptures ſpeak to us of Chriſt, as the Atonement for our Sins, and our Peace with God, and all that they ſpeak to us of *our Life* in Chriſt, of his *forming* and *manifeſting* himſelf in the Birth and Growth of our inward new Man; is that which it ſpeaks to us of the *Meaning* and *Benefits of* this Holy Sacrament, which is ſolely appointed as the Figure of all this, as the *Application* of all this to us, and as an eſtabliſhed Means of exerciſing, increaſing and ſtrengthening our Faith in him, as he is *all this* to us.

HERE therefore is full *room* for all our Devotion, and at the ſame time a full *Security* againſt all Deluſion.

For whilſt we believe nothing of the Sacrament, ſeek nothing in it, nor plead any thing by it, but ſuch Scripture Truths and Benefits as we are obliged to believe, own and plead, though the Sacrament had not been appointed, all the Devotion which the Sacrament thus raiſes in us, is as ſecure from Deluſion, has as much the Stamp of Truth upon it, and is as proper an Exerciſe of ſolid Piety, as when any Thing or Occaſion excites us to an Act of loving God with all our Mind, and Heart, and Strength. For as we cannot too much eſteem, love and adore our Saviour, both as he is the *Atonement* for our Sins, and a *Principle* of Life to us; ſo if the Uſe of the Sacrament quickens, nouriſhes, keeps up, and increaſes this Eſteem, Love and Adoration of him, as ſuch, it cannot do this too much.

For as we do nothing in the Sacrament, but what is our natural Duty, and good and right in itſelf; as we ſeek to Chriſt, truſt in Chriſt, rely upon his Merits, deſire to have Life in and from him, only in ſuch a Manner as we ought to do, though we were not aſſiſted in it by the Sacrament; ſo all this Faith and Hope, and Love and Deſire, and

Devotion

Devotion which we practiſe by means of the Sacrament, has every thing in it, that can prove it to be right, and juſt, and good. And the Want of this Faith, Hope, Love, Deſire, Adoration and Devotion, is more blameable in the Uſe of the Sacrament than any where elſe, becauſe it is there more properly required, and has the moſt proper Object and Occaſion to excite it.

You muſt therefore conſider the Sacrament purely as an *Object* of your *Devotion*, that is to exerciſe all your *Faith*, that is to raiſe, exerciſe, and inflame every holy Ardour of your Soul that tends to God. It is an *Abſtract*, or *Sum* of all the Myſteries that have been revealed concerning our Saviour, from the firſt Promiſe of a *Seed of the Woman* to bruiſe the *Serpent's Head*, to the Day of Pentecoſt.

As you can receive or believe nothing higher of our Saviour, than that he is the *Atonement* for our Sins, and a *real Principle* of Life to us; ſo every Height and Depth of Devotion, Faith, Love, and Adoration, which is due to God as your Creator, is due to God as your Redeemer.

JACOB's Ladder that reach'd from Earth to Heaven, and was fill'd with Angels aſcending and deſcending between Heaven and Earth, is but a ſmall Signification of that Communion between God and Man, which this holy Sacrament is the Means and Inſtrument of.

NOW here it may be proper for you to obſerve, that whatever *Names* or *Titles* this Inſtitution is ſignify'd to you by, whether it be called a *Sacrifice* propitiatory, or commemorative; whether it be called an holy Oblation, the *Euchariſt*, the *Sacrament* of the *Body* and *Blood* of Chriſt, the Sacrament of the *Lord's Supper*, the *Heavenly Banquet*, the *Food of Immortality*, or the *Holy Communion*, and the like, matters not much. For all theſe *Words* or *Names* are right and good, and there is nothing wrong in them, but the ſtriving and contention about them.

FOR they all expreſs *ſomething* that is true of the Sacrament, and therefore are every one of them, in a good Senſe, rightly applicable to it; but all of them are far ſhort of expreſſing the whole Nature of the Sacrament,

ment, and therefore the Help of all of them is wanted.

He therefore that contends for one Name, as the only proper one in Excluſion of the reſt, is in the ſame Miſtake, as he that ſhould contend for one *Name* and *Character* of our Saviour, as the only proper one, in Excluſion of all the reſt. For as all the *Names* and *Titles* by which Chriſt is deſcrib'd, from the *Seed of the Woman* in *Geneſis*, to the *Alpha* and *Omega* in the laſt Chapter of the *Revelations*, are only to *help* us to know, believe, and experience more of him as our Saviour, than can be expreſs'd by all theſe different Characters of him: So all the various *Names* and *Titles* given to the Sacrament, are only to teach us to know, believe, and find more of our Redemption and Salvation in the Sacrament, than can be pointed out to us by any or all theſe Expreſſions.

If you have yet known Chriſt in any true Degree, what muſt you think of him, who ſhould contend that the *Lamb of God* was the only proper Character of our Saviour, and that therefore thoſe other Names, *Seed of the Woman*, *Root of David*, *Bright and Morning Star*, *Bread of Life*, *Tree of Life*, *Son of Man*,

Man, *First born of all the Creatures*, *Word of God*, could not belong to him as our Saviour, because of the Disagreement there is between a *Lamb*, and the *Bread of Life*, or a *Tree of Life?*

Now this is the Learning this Author is full of; from this scrupulous *Attention* to Words, and the Ideas annex'd to them, he rejects almost all the *Names* by which the Sacrament has ever been express'd.

He is able to prove, that the Sacrament is not a *Commemorative Sacrifice*, because it is the *Supper* of the Lord; just as another by the same Skill in Words, might prove, that the *Lamb of God* is not the *Tree of Life*, or the *Bread* that *came down from Heaven*, because of the great Difference there is between a *Tree*, *Bread*, and a *Lamb*.

Now the Reason why our Saviour is described under this vast Variety of Characters, is this, because no one Phrase or particular Form of Expression can truly describe him to us; therefore that is to be done as well as it can, by different and seemingly contrary Characters.

Thus

THUS he is called the *Seed of the Woman* that was to bruiſe the Serpent's Head, in another reſpect the *Lamb of God*, in another the *Deſire of all Nations*, in another the *Son of Man*, in another the *Brightneſs of his Father's Glory*, in another the *Bread that came down from Heaven*, in another the *Tree of Life*, the *Alpha and Omega*. Now it is the exceeding Difference, and even literal Contrariety of theſe Expreſſions, that makes them proper and uſeful to us; and we have the more true Knowledge of our Saviour becauſe of theſe Characters, which, conſidered in themſelves, ſeem to have no Agreement with each other.

THUS the *Lamb of God*, and the *Bread of Life*, are Characters of our Saviour, that have no Connection with each other, and yet they teach us the greateſt Truths concerning our Saviour, becauſe they are thus without Connection, and ſo unrelated to each other.

IT is juſt thus with the Sacrament; the different and ſeemingly incoherent *Characters* and *Expreſſions* by which it is ſignify'd to us, help us to know more Truth of it, merely becauſe of their Difference, than could

could be taught us by such Expressions as had a literal Agreement and Connection with each other.

Do you therefore reject this Author's *Wisdom of Words* which he proposes to you, and be content to be devout without it. Be glad to know, that as the Nature, Office, and Condition of our Saviour could not be made known to us, but by a Variety of different *Names* and *Titles* ascrib'd to him; so the *Nature* and *End* and Effects of this Holy Sacrament could not be made known to us, but by a Variety of different Names and Titles ascrib'd to it; that in one respect it is a *Propitiatory* Sacrifice, in another a *Commemorative* Sacrifice; in one respect it is the *Seal* and *Renewal* of the Covenant between God and Man, in another the *Food of Immortality*, the *Life of the Soul*, the *Bread* that came down from Heaven, the *Tree of Life*; that in one respect it is the Holy *Eucharist*, in another the Holy *Communion*.

And be assured, that he who tries to set these Expressions at Variance with each other, and would persuade you that if one is a true Account of the Sacrament, the others cannot be so, is as vain a *Disputer of this World*,

World, as he that would perſuade you, that if our Saviour be the *Seed of the Woman*, he cannot be eſſentially the Son of God; or that if he be the *Lamb* of God, he cannot be the *Bread of Life*.

THE Reaſon why this Sacrament is ſaid in one reſpect to be a *Propitiatory*, or *Commemorative* Sacrifice, is only this, becauſe you there *offer*, *preſent*, and *plead* before God, ſuch Things as are by Chriſt himſelf ſaid to be his *Body* and *Blood given for you*: But if that which is thus *offered*, *preſented*, and *pleaded* before God, is offer'd, preſented, and pleaded before him only for *this Reaſon*, becauſe it ſignifies and repreſents both to God, and Angels, and Men, the *great Sacrifice* for all the World, is there not ſufficient Reaſon to conſider this *Service* as truly a *Sacrifice?* Or even ſuppoſing, that the calling this *Service* a Sacrifice, is no more according to a certain *literal Exactneſs* of ſome *Critics*, than when our Saviour ſays of himſelf, *I am the Reſurrection*; or that a *Quibbler* in Words may be able to object as much againſt it, as againſt our Saviour's ſaying of himſelf, *I am the Reſurrection and the Life*, have you any reaſon to diſlike it on that Account, or to wiſh that ſuch *little Criticks* might find more of their

their empty, superficial, worthless Niceties in the Language of the Church, than in the Language of Scripture?

The miserable Use which this Author makes of this Kind of Learning, may be sufficiently seen by the following Instances:

To say, says he, *that this Communion* is the actual *partaking of all the Benefits of Christ's Body broken and Blood shed for us, or of his Living and Dying for our Good —— has this peculiar Absurdity in it, that in this Rite, which was instituted* for the Remembrance of *Christ, it destroys that very Notion of* Remembrance, *which is the* Essence *of it. The great Design of this Institution is to call to mind the* Remembrance *of Christ, and to* commemorate the Benefits *accruing to Christians* from it. *To make it therefore the* actual partaking *of these Benefits, is altering the Nature of it, as much* as actual partaking of *any thing, is different* from *remembring it.** Many other Passages like this are to be found in this Author.

Now to see the Truth and Sense of this Doctrine in its proper Light: Let it be supposed

* Page 158.

poſed, that our Saviour, after the Inſtitution, had thus added, "Obſerve well what it is that "I have taught you to underſtand and do "by this *Rite:* I have indeed ſaid, *This is* "*my Body which is given for you*; but the "Meaning of my Inſtitution does not lie in "theſe Words, nor are you to think that I "am any way preſent in that which I call "*my Body*, or that you are to preſent, and "ſhew, and plead it before God *as my Body*, "which is *given* for you; for this is not my "Intent, though I thus ſpeak. I have alſo "ſaid, *This is my Blood which is ſhed for the* "*Remiſſion of Sins*, and have order'd you to "*ſay ſo* of it before God, and Angels, and "Men in the Church; but what I have "taught has nothing to do with this Inſti-"tution, nor is it any Part of it; there is no "Remiſſion of Sins to be *thought of* in it, or "*pleaded* by it. I have alſo bid you to "*eat* that which I have declar'd to be *my* "*Body*, and to drink that which I have de-"clar'd to be *my Blood*; but you muſt not "therefore imagine, that you receive *any* "*thing* of me, or of my *Nature*, into your-"ſelves, or that I am a *Principle* of Life to "you. For tho' I thus ſpeak ſo fully and "plainly of eating my *very Body* and *Blood*, "yet nothing is meant of any *real partaking*

" of any thing from me. For this is *no Part*
" of my Inſtitution, nor is it appointed for
" you to *receive* any thing from me, nor for
" me to *communicate* any thing to you. And
" to prevent your Apprehenſion of any thing
" of this kind, and to ſecure you from the
" dangerous Error of ſuppoſing that any *Be-*
" *nefits* and Bleſſings are received by your re-
" ceiving my Body and Blood; I have add-
" ed, *Do this in Remembrance of me*; which
" Words ſufficiently ſhew, that neither *Me*,
" nor the *Benefits* of me, as your Saviour, can
" here be received, becauſe that which is ap-
" pointed here to be *remember'd*, cannot,
" without great Abſurdity, be ſuppoſed to
" be *preſent*. Had I indeed ſaid, Do this in
" *Acknowledgment* of me, or of that *Salva-*
" *tion* which is *received* through me; or had
" I ſaid, Do this as an Act of *Faith* in me as
" your Saviour, then indeed you muſt have
" believed that there was *great Benefits* and
" Bleſſings preſented to you by this Inſtitu-
" tion; for ye could not by *Faith* appeal to
" this my Body and Blood as given for you,
" and by *Faith* eat this as my Body and Blood,
" without the actual partaking of my Bene-
" fits and Bleſſings, both as I am the Atone-
" ment for your Sins, and a Principle of
" Life to you: But as I have choſen the

" Word

" Word *Remembrance*, you must see that it " is only an *Act of your Memory* that is re- " quired of you; for this is the *great Point* " in this Institution, perform but this and " you have performed all that the Nature " and End of this Institution requires of you. " Take care therefore that you keep strictly " to this *bare Act* of the Memory, and that " you don't *add* any thing to it; for the *Es-* " *sence* of this Institution consists in this *sim-* " *ple Act* of the Memory. But above all, " take heed of such *Faith*, *Devotion*, and " *Desire* of me, as may lead you to *hope* or *be-* " *lieve* that you partake of my Benefits by " the partaking of this holy Rite; for such " a *Faith* and *Hope* are so *inconsistent* with " this Institution, that they would *destroy* " the very Nature and Essence of it, which " is to be the *Remembrance* of my Benefits, " and therefore cannot possibly be the actu- " al partaking of them. Nor can you think " of partaking of them by this holy Institu- " tion, but by making it an Institution of " your own, directly contrary to that which " I design'd it to be."

Every one, I believe, must at first Sight perceive, that to put this Paraphrase upon the Sacrament into the Mouth of our Saviour,

would be Prophaneneſs and Blaſphemy; and yet every one muſt as plainly ſee, that prophane and blaſphemous as it would be, there is not a Thought or a Word in it, but what is ſtrictly according to this Author's Doctrine.

Secondly, LET it be ſuppoſed, that inſtead of *Do this in Remembrance of me*, our Saviour had ſaid, *Do this* as a Means of *partaking of all my Benefits to Mankind:* This Author's *Criticiſm* would prove it *abſurd* to make the Sacrament even then an *actual* partaking of thoſe Benefits. For he muſt ſay, that the great Deſign of it, was to be a *Means* of partaking of thoſe Benefits. To make it therefore the *actual partaking of thoſe Benefits, is altering the Nature of it, as much as actual partaking of any thing is different from the Means of partaking of it.* Such is his Wiſdom of Words!

Thirdly, IF it was true, that the *actual partaking* of Chriſt's Benefits was not only not intended by, but alſo *inconſiſtent* with the right Obſervance of this Inſtitution, ſo as to *deſtroy its Eſſence, and alter its Nature*, if ſuch actual partaking was thought of by it; then it would follow, that no good Chriſtian ought

ought to obſerve this Inſtitution, or act according to the Nature and Intent of it.

For it is as unlawful and even atheiſtical for any Chriſtian to think himſelf not an *actual Partaker* of the Benefits and Bleſſings of Chriſt, as to think himſelf not an *actual Partaker* of the Benefits and Bleſſings of a God and Providence. *Without me*, ſays our bleſſed Lord, *ye can do nothing*.* But, according to this Author, we not only can, but *muſt* do all that is done in this Sacrament *without him*, and muſt look upon the Sacrament as inſtituted for this *very End*, to keep up a *Senſe* and *Belief* of our being *without him*, and to aſſure us, that we are not *actual Partakers* of him, that he is not *preſent* with us, nor acting in us. Again, ſaith our bleſſed Lord, *Abide in me, and I in you; as the Branch cannot bear Fruit, except it abide in the Vine; no more can ye, except ye abide in me.*

But, according to this Author, he that would rightly perform this Inſtitution, muſt, every time he performs it, come *out* of Chriſt as perfectly as he can, and make himſelf as ſeparate from Chriſt, as the *wither'd Branch* that is ſeparated from the Vine; that having

* John xv. 5.

no *actual Poſſeſſion* of the Benefits and Bleſſings of Chriſt, he may be qualified to *do this in Remembrance of them.*

FURTHER, no one can believe in Chriſt, love Chriſt, adore him, and hope and truſt in him, without being an *actual Partaker* of the Benefits of Chriſt by ſo doing; if therefore to the due Obſervation of the Sacrament, and to preſerve its *Nature* and *Eſſence*, there muſt be no *actual partaking* of the Benefits of Chriſt allow'd in it, or by it; then it muſt be perform'd without Faith or Love of Chriſt, and without any Devotion towards him, or Adoration of him; for if theſe accompany that which we do in the Sacrament, and attend our Reception of it, the Benefits of Chriſt muſt be *actually* received by it.

Fourthly, To ſee ſtill more of the Abſurdity and Impiety of this Author's Obſervation on the *Remembrance in the Sacrament*, we need only apply it to this parallel Text of Scripture, *Remember thy Creator in the Days of thy Youth.** For, according to our Author, he that would not alter and *deſtroy* the Nature and Eſſence of this Duty of *remembring* God, muſt not pretend, or hope, or

* Eccl. xii. 1.

or believe, that by the Obſervance of this Duty, he is made an *actual Partaker* or Sharer of the Goodneſs, Perfections, and Attributes of his Creator, or of any thing that belongs to his Creator, or that can be remember'd of him: Becauſe ſo long as he keeps ſtrictly to the true Nature of this Duty, and continues to *remember* his Creator, ſo long every Thing, or Attribute, or Perfection that belongs to his Creator, muſt be conſider'd as at a *Diſtance* from him, as *unenjoy'd* and unpoſſeſſed by him, becauſe that which is to be *remember'd*, cannot be *preſent*. And therefore the Command *to remember our Creator*, is, according to this Doctrine, a Command to look upon our Creator as at a *Diſtance* and far from us, and is inconſiſtent with our believing, that *in him we live, move, and have our Being*; becauſe we cannot *remember* a *Creator* ſo preſent with us, and of whoſe Perfections we are *actual Partakers*.

If therefore this Author has found out the right Way of remembring God as our *Redeemer*, he ought to have told us, that the ſame Way of remembring God as our Creator was wrong, and tended to *Atheiſm*. For to remember God as *abſent*, is but a very little way from *Atheiſm*.

LASTLY, If, as this Author teaches, the *actual partaking* of the Benefits of Christ's living and dying for us, by means of this Sacrament, is an Absurdity that cannot be supposed, without destroying the Nature and Essence of the Sacrament, for this Reason, because that which is possessed as present, and *actually partaken* of, cannot be *remember'd*; then it follows, that no Man can fully perform this Duty, that is, make it a Remembrance of *all the Benefits* of Christ, but he that is *actually* dispossessed of all of them. Because he cannot remember *all*, if any of them are then present with him, and enjoy'd by him.

2*dly*, IT follows, that he who daily grows in the Gifts and Graces of Christ, and in whom Christ is every Day more and more formed, must, in proportion as the Strength, and Spirit, and Power of Christ is revealed in him, be daily less qualify'd to do perfectly that which is to be done in the Sacrament; because being daily more and more possess'd of the Benefits and Blessings of Christ, he has every Day less and less to commemorate in and by the Sacrament.

3*dly*, IT follows, that he who falls from his State of Grace in Chriſt, who becomes every Day more and more empty and deſtitute of his Gifts and Graces, who daily loſes ſomething of the Senſe and Taſte of the *heavenly Gifts, and the Powers of the World to come*, and finds himſelf leſs animated, aſſiſted and ſtrengthen'd by the Power and Spirit of Chriſt, muſt in proportion, as he becomes every Day more earthly, ſenſual, carnal, blind and weak, and wretched, and dead, and fallen from Chriſt, be more and more qualified to do that, which, according to this Author, is to be done in the Sacrament; for loſing every Day ſomething of the Benefits of Chriſt, and being daily a leſs Partaker of them, he is daily qualified to commemorate more of them, and ſo to perform that which is to be perform'd in this Sacrament in a more perfect manner.

AGAIN, the Apoſtle ſaith, *Know ye not that Chriſt Jeſus* is in you, except ye be Reprobates *? But this Author muſt ſay, Know ye not that Chriſt Jeſus is not in you, nor can be in you, if the Sacrament is to be obſerv'd in *Remembrance* of him? For how can ye

* 2 Cor. xiii.

ye without Abſurdity *commemorate* that which is not abſent from you?

LASTLY, He who can ſay with the Apoſtle, *the Life that I now live is not mine, but Chriſt that liveth in me, is utterly* incapable of remembring Chriſt in the Sacrament; for he cannot commemorate an *abſent* Chriſt, and therefore cannot commemorate him, till Chriſt has done living in him.

BUT there is no end of expoſing all the impious Conſequences of this Author's learned Account of the Word Remembrance. Which, monſtrous as it is, is only founded upon a little *Criticiſm*, that the word Remembrance can only ſignify an *Act of the Memory* upon ſomething that is *abſent*. And yet it is certain that it does not, cannot ſignify ſo, when you are to remember your Creator, and therefore need not ſignify ſo, when you are to remember your Redeemer. And if you do but ſuppoſe it poſſible, that *Do this in Remembrance of me*, may only ſignify, *do this* in *regard* of me, as your Act *of Faith* in me; then all this extraordinary Doctrine of the Impoſſibility and Abſurdity of partaking of the Benefits of Chriſt by

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partaking of the Sacrament, has not ſo much as one of his Quibbles to ſupport it.

FURTHER, this Author's abſurd Interpretation of the word *Remembrance* in the Sacrament is founded on this groſs Error, that the things to be remember'd, are things *done* and *paſt*, and therefore only capable of being remember'd by an Act of the Memory. This he expreſsly ſays in many places. Thus, *They*, ſays he, *could not do the Actions here named, in remembrance of any thing which was not done and paſt.** And in other Places, that the *Benefits cannot be preſent that are to be commemorated.*

AND therefore the whole Support of this arguing is founded on this Error, that the things to be remember'd, are *done* and *paſt*. Which is an Error, that he could not have fallen into, if he had but moderately underſtood the Nature either of the *Jewiſh* or *Chriſtian* Religion.

NOW that which is to be remember'd in the Sacrament is Chriſt, or the Benefits and Bleſſings of Chriſt as the Saviour of Mankind; but neither Chriſt, nor his Benefits and

* Page 30.

and Bleſſings have the Nature of things *done*, or *gone*, and *paſt*, but are always preſent, always in being, always doing, and never done.

Jeſus Chriſt, the ſame yeſterday, to-day, and for ever, always was, now is, and ever will be preſent as the Saviour of the World. He is the *Alpha* and *Omega*, the *Beginning and the End*, and therefore equally preſent in and through all from the Beginning to the End. *Behold*, ſaith he, *I ſtand at the Door, and knock; if any Man hear my Voice, and open the Door, I will come into him*, and will ſup with him.* Thus he ſtood at the Door of *Adam*'s Heart, as near as he ſtood to the *Apoſtles*; and thus he ſtands, and will ſtand knocking at the Door of every Man's Heart, till Time ſhall be no more. Happy he that does not conſider this Chriſt as abſent, and is only for ſuch a *Supper of the Lord*, as will not admit of his Preſence.

The Benefits and Bleſſings of Chriſt as the Saviour of Mankind, began with the firſt Promiſe of a *Seed* of the *Woman to bruiſe the Serpent's Head*; they have continued with this Promiſe, they are the Benefits of every Age,

* Rev. iii. 20.

Age, they will never be at an End, till all that was imply'd in that Promiſe ſhall have its full Completion in the utter Deſtruction of the Serpent. Jeſus Chriſt was the *Lamb ſlain from the Foundation of the World*; and the firſt Sacrifice of the firſt Man, and every Sacrifice ſince, that hath been accepted of God, has been made ſolely acceptable thro' the Benefits and Bleſſings of Chriſt.

ALL the Shadows and Types, Sacrifices and Ceremonies of the *Jewiſh* Religion were only ſo many Ways of applying the Benefits of Jeſus Chriſt to that People.

Jeſus Chriſt, the ſame yeſterday, to-day, and for ever, is the ſame in and through all Ages; he was the Saviour of *Adam*, the *Patriarchs*, and the *Jews*, juſt as he is our Saviour. His Body and Blood, offer'd in their Sacrifices, was their Atonement, as it is ours, offer'd upon the Croſs. His Fleſh and Blood was Meat and Drink, or a *Principle of Life* to them, as it is to us.

JESUS Chriſt was theirs, as he is ours; he was the Life, and Subſtance, and Spirit of the Law, as he is the Life, and Subſtance, and Spirit of the Goſpel; only with this Difference,

rence, that then Christ was cover'd, and received under more outward Figures and Ceremonies than he is now; we do that more openly, which was then done more covertly by the *Israel of God*.

His Atonement for our Sins is not a *transitory* Thing, that *began* and *ended* with his Passion and Death, but it began with the *Lamb that was slain from the Foundation of the World*; for he was the Lamb of God slain in all their *Types* and *Sacrifices* through every Age, till he became the *real* expiatory Sacrifice on the Cross for the Sins of the World.

When he died upon the Cross, his Atonement did not then become a thing that was *over*, or *past*, and *done*, that was only to be remember'd by an *Act of the Memory*, but continued increasing in its Power and Virtue.

As Christ by his Death put an end to nothing in Religion but Types and Prefigurations; so by his Death he put an end to nothing of his Atonement, but that which was typical and prefigurative of it. And as he arose from the Grave with greater Power and Strength, and became instead of a *meek*

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and *ſuffering* Lamb, a *powerful* Conqueror over Death, a *Royal Prieſt* over the Houſe of God, ſo his Atonement went on increaſing in Strength and Virtue.

HIS Atonement was ſo far from being a Thing then *done* and *paſt*, when his Blood was ſhed upon the Croſs, that it was ſhed for this very End, that he might for ever do that in the *Reality*, which the High Prieſt did in the *Type*, when with the Blood of the Sacrifice he entred once a Year into the Holieſt of all, to make the *higheſt Atonement* for the People.

THUS Chriſt, to perform, and to continue for ever the moſt powerful Way of atoning for us, *by his own Blood he enter'd once into the Holy Place* — now to appear in the Preſence of *God for us*.* Where he continueth for ever, and *hath an unchangeable Prieſthood*; † and therefore our Atonement is never *done* and *paſt*, but is juſt as *perpetual* and *unchangeable* as his *Prieſthood*. For he can be no longer a Prieſt, than while he maketh an Atonement and Interceſſion for us. And from this his *unchangeable Prieſthood*,

* Heb. xi. 24. † vii. 24.

hood, the Apoſtle thus argues, *wherefore he is able alſo to ſave them to the uttermoſt, who come unto God by him*,† ſeeing he ever liveth to make Interceſſion for us.

But if he is *able to ſave them to the uttermoſt, who come unto God by him*; then his Atonement is not ſomething *done* and *paſt*, but always in being, always preſent, always doing, and always preſenting itſelf every-where, and to every Man; and if he is *ever living to make Interceſſion* for us, then we have a *Propitiation* that never ceaſes, that is as *near* to us as it was to the Apoſtles, and will be as *preſent* to thoſe that ſhall be born two thouſand Years after Chriſt, as it was to thoſe who ſtood by his Croſs when he died. Agreeable to this, St. *John* ſaith, *We have an Advocate with the Father, Jeſus Chriſt the Righteous: And he is the Propitiation for our Sins.* He does not ſay, we have had an Advocate in this World, but that we *have* one *with* the Father, nor that Chriſt was our Propitiation ſome time ago, but that he *is* the Propitiation for our Sins.

And indeed Jeſus Chriſt is the Atonement for our Sins, in that ſame *unlimited, univerſal*

† Heb. vii. 25.

universal and *omnipresent* Manner, in which he is the *Life* and *Light* of the World. And as he is the *Light which lighteth every Man that cometh into the World*, and is not an *actual present* Light to some, and a *distant unpossessed* Light to others, only to be remember'd by an *Act of their Memory*; so he is the Atonement for every Man that cometh into the World, and is not an *actual, present* Atonement to some, and a *distant* Atonement to others, only to be remember'd by an *Act of their Memory*; but is an Atonement *actually* and *really* present to all, as he is a Light actually and really present to all, and every Man that cometh into the World.

THEREFORE this Author's Account of the *Remembrance* in the Sacrament, has not only those Absurdities in it demonstrated above, but is also solely founded upon this grossest of all Errors, that the Benefits and Blessings of Christ, as the Saviour of Mankind, are something *done* and *past*; which is an Error that no one could have fallen into, that had but a common Knowledge of the first and plainest Principles either of the *Jewish* or *Christian* Religion. For both these Religions are founded upon this *great Truth*, and suppose it in every Part, that the

Benefits and Bleſſings of Chriſt were always in *being*, always *doing*, always *preſent* in and to every Age, as well *before* as *ſince* the Incarnation and Death of Chriſt.

And as this Author has been forced to aſſert, they were things *abſent*, *done*, and *paſt*, in order to make the Sacrament to conſiſt of an Action of the *Memory* upon thoſe abſent things; ſo ſeeing it is an undeniable Truth, that they are not things abſent, done, and paſt, but are as actually preſent, as ever they were, or ever could be, it follows, according to his own Principles, that the *Remembrance* ſpoken of in the Sacrament, cannot poſſibly ſignify only an *Action of the Memory*, but muſt neceſſarily ſignify ſuch *Faith* and *Acknowledgment* of Chriſt, as when we are bid to *remember our Creator*, *or believe* in God.

Further, this Author proceeds thus: *To ſay that the Communion is the actual partaking of all the Benefits of Chriſt's living and dying for us, is to put that upon one ſingle Act of Obedience, which is by our bleſſed Lord made to depend upon the whole Syſtem of all Virtues united.** And again, *Such a Doctrine as this*

* Page 58.

*this would, in my Opinion, be not only inconsistent with the plainest Declarations of the Gospel, but directly contradictory and destructive to the main Design of it.**

WHAT this Author calls here a *single Act*, and a single *Instance* of Obedience, is true only of his own Sacrament, which consists only of a *single Action* of the *Memory* cast upon Christ at a *certain Instant* of Time, and to which single Action, this Author expressly says, that no Prayer is necessary, † not even necessary to *attend* upon it, either as *going before, or following after it.* That in in its own *proper and peculiar Nature*, it has nothing to do with Prayer or Devotion of any kind, can have no Perfection from it, nor be in any Degree imperfect as to its *Nature* and *Essence*, for want of any Prayer, because its *Essence* is entirely distinct from Prayer.

AND therefore all *Prayers*, *Thanksgivings* and *Devotions*, are to be consider'd as things distinct from this Sacrament, that have no Relation to the *peculiar* Nature and *proper* Essence of it. ‖

* Page 144. † Page 160. ‖ Page 173.

HENCE it is plain, that we do not overcharge this Author, when we ſay, that he places the whole Nature of the Sacrament in a *bare ſingle Action* of the Memory. For if, as he ſays, no kind of Prayer, Devotion or Thankſgiving, is of the Eſſence of this Sacrament, or can be an eſſential Part of it; then it has all its Perfection within itſelf, as it is a bare Act of the Memory, and cannot, as to its own *proper* Nature or Eſſence, have any thing added to it by Prayer, or taken from it by the want of Prayer. Hence it is alſo undeniable, that this Author's Sacrament is not ſo much as a *bare Act* of Religion, nor can have any more Religion in it, than if it was the Act of a *Parrot*. For no Act can be a religious Act, but ſo far, and in ſuch Degree, as it is an Act of *Faith*, and *Love*, and *Devotion* to God. But this Author's Sacrament will not, as it is a Sacrament, allow Faith, or Love, or Devotion to be any *Part* of it, therefore it cannot be ſo much as a *bare Act* of Religion.

NAY, it may and muſt be ſaid, that the right Obſervation of this Author's Sacrament is directly an Act of *Atheiſm*. For if it is an

an Act, that in its *own Nature*, and according to its *peculiar Essence*, cannot be performed according to what it it, unless it be done without *Faith*, and *Love*, and *Devotion* towards God; then it is directly an *Act of Atheism*, because *Atheism* is nothing else but a Cessation of Faith, Love and Devotion towards God. But the Essence of this Author's Sacrament cannot be preserv'd, unless you keep *Prayer*, *Devotion* and *Thanksgiving* out of it. Therefore to perform it rightly according to what it is, is to perform an Act of *Atheism*.

And if at the taking of the Bread and Wine, you should suffer Faith, or Love, or Adoration of God, or Thanksgiving, to take up your Mind, you might as well have let the Sacrament alone, for you have neglected *all that* in which its whole Nature consists; and have only been in such a State of Devotion, as has nothing to do with it, nor can *possibly* be a *Part* of it. And therefore, if you will peform this Sacrament rightly according to this Author, you must perform it *Atheistically*; you must excite such a Remembrance as *excludes* Faith, Love, Devotion and Thanksgiving, from being a Part of it. And your Remembrance is not per-

form'd, unleſs it be ſuch a Remembrance as theſe things cannot be a Part of.

THE Devils are ſaid to *believe a God*; but why is it that their Faith is no *religious Act*, nor of any Benefit to them? It is becauſe their Faith is only a *bare Act* of *believing*, juſt as this Author's Sacrament has only a *bare Act of remembring*; and that which is the Perfection of his Sacrament, is their Wretchedneſs.

IF you aſk this Author, why Faith, and Prayer, and Adoration, and Thankſgiving, are not of the Eſſence, or cannot be eſſential Parts of the Sacrament: All he has to ſay is this, that the *Duty of Prayer is a Duty abſolutely diſtinct from the Participation of the Lord's Supper.**

IT may and muſt be granted, that Prayer, Humility, Faith, Hope, Charity, *&c.* are abſolutely *diſtinct* from each other; that Humility is not Prayer, nor Faith in its proper Idea Prayer, and ſo of the reſt. Yet notwithſtanding this Diſtinction between them, they are all of them eſſential to each other. Faith is of the Eſſence of Prayer, Hope is of

* Page 160.

of the Eſſence of Faith, and all of them are eſſential Parts of Prayer. Therefore when this Author aſſerts that Prayer is not an eſſential Part of the Communion, he is juſt as much in the right, and has as much Truth on his Side, as he who ſays, that Humility, Faith and Hope are not eſſential to Prayer, becauſe Prayer is diſtinct from Humility, Faith and Hope.

WHAT this Author ſaith of the Sacrament, that it is one *ſingle Act*, or one *ſingle Inſtance of Obedience*, is only true of his *own Fiction* of a Sacrament, which he makes to conſiſt in a ſingle Act of the Memory; and indeed it would be highly inconſiſtent with the Goſpel, to make ſuch a Sacrament a Means of obtaining the Benefits of Chriſt. But this is not the Sacrament of Chriſt, nor the Sacrament which the Church of Chriſt obſerves.

FOR all that relates to our Salvation, either on the Part of Chriſt, or on our own Part, is plainly united in that Sacrament which Chriſt has inſtituted. All that relates to our Salvation on the *Part of Chriſt*, is in the Sacrament, becauſe he has ſaid, that his *Body and Blood* are *there for the Remiſſion of*

our Sins, and that his Body and Blood are there to be *eaten and drank*, as the Food and Life of our Souls, therefore Christ as our Saviour is *wholly* there.

And all that relates to our Salvation on our own Part, is there; becauſe we cannot *come* to Chriſt, or find him to be there, as he has ſaid he is, unleſs we come to him with all thoſe Qualities and pious Diſpoſitions that *correſpond* to him, as he is an *Atonement* for our Sins, and a Principle of Life to us; therefore all that relates to our Salvation, either on the *Part of Chriſt*, or on our *own Part*, is plainly united in the Sacrament. And to call ſuch a Communion *one ſingle Act* of Obedience, is juſt the ſame Abſurdity, as to ſay, that the *Baptiſm* of a *Heathen* converted to Chriſtianity, is but *one ſingle Inſtance of Obedience*. For every thing that is imply'd in ſuch a *Converſion* and *Baptiſm*, whether it be on the Part of Chriſt, or on the Part of the Perſon baptized, is imply'd in this *Communion*.

And as the Baptiſm of ſuch a Perſon contains *all* in it that *relates* to his Salvation, either on the Part of Chriſt, or on his own Part, and therefore cannot without great

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Ignorance be called a *ſingle Inſtance* or Act of Obedience: So it is with the Sacrament, it is *all that* to the pious Communicant, both on the Part of Chriſt, and on his own Part, that Baptiſm is to the true converted Heathen; and he is made an actual Partaker of all the Benefits of Chriſt by it, as the *Convert* is made ſo by *Baptiſm*; and therefore it is the ſame Abſurdity to call it a ſingle Act, or Inſtance of Obedience.

And as it would be vain and groundleſs to ſay, that it was *inconſiſtent with the main Deſign of the Goſpel*, to make ſuch Baptiſm the *actual* partaking of all the *Benefits* of Chriſt; ſo it is equally, if not more ſo, to ſay the ſame thing of Communion; becauſe every pious and holy Diſpoſition is to be ſuppoſed to be in an *higher* State, in the pious Communicant, than in the pious Deſirer of Baptiſm; and therefore, it cannot without much Abſurdity be ſuppoſed, that the Sacrament is not as beneficial to the pious Communicant, as Baptiſm is to the pious Convert.

For if Chriſt has appointed this Inſtitution, to aſſure us, that he is *there*, both as the *Atonement* for our Sins, and a *Principle*

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of Life to us, and we come to it with such pious Dispositions as *correspond* and *answer* to him in both these Respects, and make us capable of him; it must be great Absurdity to say, that we find him *not* there as our Atonement, *nor* receive him as a Principle of Life to us, *nor* are made Partakers of these Benefits of him.

If we stand before this Atonement *without* such Dispositions as *correspond* to it, we are as *absent* from the *Sacrament of Christ*, as they are that refuse to come to it; if we eat that which is before us in the Sacrament, without such *Faith* and *Purity* as qualify us to receive the Flesh and Blood of Christ, we are only eating *that*, which *might* have been the *Bread of Life* to our Souls.

But if we, according to the Condition of our Humanity, are *That* which these two *essential* Parts of the Sacrament require us to be, then we may and ought as firmly to believe, that we are by this Sacrament made *actual Partakers* of all the Benefits of Christ, as that we are sav'd through Christ, and not by ourselves.

This

THIS Author makes great Complaint of aſcribing theſe Benefits to the Reception of the Communion, becauſe *it is*, as he ſays, *to put That upon a ſingle Inſtance of Obedience, which our bleſſed Lord has made to depend upon the whole Syſtem of all Virtues united in us:* That is, Chriſt has made the Syſtem of all Virtues united in us, to be the *only Qualification* for the *actual* partaking of his Benefits; which is not only utterly inconſiſtent with the Goſpel, but nonſenſical in itſelf; for it is ſaying that we are then *only qualified* for the Benefits of our Saviour, when we have *no need* of them; for if all Virtues were ſo united in us, all that our Saviour could do for us, would be done before-hand.

BUT let us take an Inſtance or two from our Saviour's own Words, and then we ſhall beſt ſee how truly this Author has ſaid, that he has made the actual partaking of his Benefits, *to depend upon the whole Syſtem of all Virtues united.*

WHEN our bleſſed Lord ſtood by *Jacob*'s Well, talking with the Woman of *Samaria*, he ſaid to her, *If thou kneweſt the Gift of God, and who it is that ſaith to thee, give me to drink,*

*drink, thou wouldſt have ask'd of him, and he would have given thee living Water; a Water which ſhall be in him that drinketh it, a Well of Water ſpringing up into everlaſting Life.**

HERE, I ſuppoſe, are offer'd to this poor Woman *all the Benefits* of the Saviour of Mankind. Our Lord does not ſay to her, If thou hadſt the *whole Syſtem of all Virtues united in thee*, then thou mighteſt be made a Partaker of all my Benefits; I could make the Water of eternal Life perpetually ſpring up within thee.

NO, there is no ſuch Jargon as this in the Goſpel: But as he came as a compaſſionate Saviour, to make the Blind to ſee, the Deaf to hear, and the Dumb to ſpeak, and the Dead to awake; as he came as a good *Shepherd* to ſeek that which was loſt, and as a *Phyſician* to heal the Sick; ſo he only ſays to the Woman, if ſhe had *aſk'd*, that is, if ſhe had felt the *Want* of a Saviour, as the Blind feel the Want of Sight, and her *Heart* had only *deſir'd* this Gift of God, he would then have beſtowed this greateſt of all Gifts upon her.

BUT

* John iv.

BUT ſurely, if this Deſire in the Woman would have made her thus capable of *all the Benefits* of our Saviour, it cannot be inconſiſtent with the Goſpel, to make the *ſame Deſire* as beneficial to a *true* and *pious* Chriſtian, as it would have been to an *unbaptized Samaritan.*

AGAIN, our Lord ſaith, *All things whatſoever ye ſhall aſk in Prayer, believing, ye ſhall receive.* *

HERE you ſee, *all things*, and therefore *all the Benefits of Chriſt*, are aſcrib'd to *Faith*, and we have every thing that we can deſire or pray for, by vertue of it. Does not our Lord here aſcribe as much *Benefit* to Faith, as ever any one aſcrib'd to the holy Communion? Or who ever ſaid that of the Power, or Benefit, or Efficacy of the Sacrament, which our Lord here ſays of the Benefit of *Faith* in Prayer?

Is not this as inconſiſtent with the Goſpel, as the actual partaking of Chriſt's Benefits, by the *ſingle Duty* of receiving the Sacrament? Is not this Benefit of the Prayer of Faith as contrary

* Matth. xxi. 22.

contrary to this Author's *whole Syſtem of Virtues united in us*, as the other Benefit of the Sacrament?

Is it not as juſt to ſay, that this *Prayer* of Faith is only *a ſingle Inſtance* of Obedience, as to ſay ſo of the Sacrament?

And is not the *main Deſign of the Goſpel* as much deſtroy'd by making *Faith* to be thus beneficial, as by making the Communion to be ſo beneficial?

Or can it be ſuppoſed, that when our Lord, who aſcribes thus much to the *Prayer* of Faith, when it is *alone*, would think it *too much* to be aſcribed to it, when the Holy Sacrament is *united* with it? Or muſt it be ſuppoſed, that this *Prayer* of Faith loſes its Virtue and Power, is depriv'd of its excellent Effects, *only then*, when it is a Part of the Communion of Chriſt's Body and Blood.

Again, our Lord ſaith, *Verily, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you.*

Muſt not this Author have as much to complain of in this Doctrine, that aſcribes

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ſo much to Prayer in the *Name of Chriſt*, as in that Doctrine, that aſcribes ſo much to the Sacrament? Muſt he not ſay, that the praying in the *Name of Chriſt*, is but *one ſingle Inſtance of Obedience*; and that to ſay, we are thereby made Partakers of all the Benefits of Chriſt, is *putting that upon one ſingle Act of Obedience*, which our bleſſed Lord has *made to depend upon the whole Syſtem of all Virtues united in us?* Muſt he not ſay, that this Account of the Power and Efficacy of Prayer in *Chriſt's Name*, is a Doctrine deſtructive of the main Deſign of the Goſpel?

For every thing that this Author objects againſt this Doctrine of the Sacrament, muſt with the ſame Strength be objected againſt theſe, and many other the like expreſs Declarations of our Saviour.

Every one muſt know that it would be very eaſy to produce various Paſſages of the Goſpel, that teach the ſame Doctrine, as theſe do that I have quoted; and that when this Author ſaid, our Saviour *made the partaking of his Benefits to depend upon the whole Syſtem of all Virtues united in us*, he had juſt the ſame Reaſon and Authority from the Goſpel to ſay ſo, as he has to ſay, that Chriſt declared

clared he came to *ſeek* that which was *not loſt*, to *heal* thoſe which were *not ſick*, and *ſave* thoſe who ſtood in *no need* of a Saviour.

But now, ſeeing this is the Nature, Power, and Efficacy of the Prayer of *Faith*, and of Prayer in the *Name of Chriſt*; ſeeing he himſelf has aſſured us, that they make us actual Partakers of every thing that we can aſk of the Father, or that he through Chriſt can give us, we have the fulleſt Aſſurance, that if we do that which the Sacrament requires to be done; if we don't ſeparate *Faith* and Prayer in the *Name of Chriſt* from it, but perform it in *this Faith and Prayer*, or make it as it ought to be, a *real Exerciſe* of this Faith and Prayer, then we receive in and by it all the Benefits of our Saviour.

But becauſe this Author ſeems entirely out of his Element, when ſpeaking of the Benefits of Jeſus Chriſt, and not to be able to ſpeak an intelligible Word about it, as to the true Grounds and Nature of it, but only to puzzle himſelf and the Reader with an empty ſuperficial Way of arguing from the Sound of Words: I ſhall therefore, in a word or two, endeavour to lay before you the

the true Grounds of the Benefits of Jesus Christ, as he is the Saviour of *all Mankind.*

IT is the fundamental Doctrine, or rather the *known* Foundation of all *reveal'd* Religion, and the *known* Foundation of all natural Piety and Goodness, that Jesus Christ is the *second Adam:* That he is a *common Head*, or *Parent*, or *Person* to all Mankind, in the same manner as *Adam* is the common *Head*, or *Parent*, or *Person* to all Mankind.

THAT a real *Birth*, *Life*, *Nature*, and true *Man*, is in the same *Truth* and *Reality* deriv'd to us from this our *second Adam*, as a real Birth, and Life, and Nature is deriv'd to us from our first *Adam*. And that as without any *Figure* or *Metaphor* of Speech we are all said to be born of *Adam*, and descended from him; so we are all in the same Dependance upon our *second Adam*, really and not figuratively born of him, and have our Descent from him; Spirit of his Spirit, Life of his Life, in the same Truth and Reality, as every Man has the Nature of the first *Adam*.

And herein is seen the infinite Depth of Divine Love and Goodness to Mankind, who though they were by the Condition of their Creation to be derived from one *Head* or *Parent*, and to take his *State* of Perfection or Imperfection; yet were by the Goodness and Care of God for them, provided from the very Beginning with a *second Parent*, or common Head, who after the *Fall* of the first, and the fallen State that he had brought upon his Posterity, should be a *common Restorer*, and put it in every Man's Power to have the same Choice of Life and Death, as the first Man had; that so, they who were lost before they were born, and were made Inheritors of a miserable Nature without their Choice, might have a Divine Life restor'd to them in a *second* Parent, which should not be in the Power of any one to lose for them, but should depend entirely upon their *own Will and Desire* of it, upon their *own Faith*, and *Hope*, and *Hungering* after it.

This eternal and immutable Truth, worthy of being written in capital Letters of Gold, is the Foundation of all reveal'd and natural Religion; and a standing Monument of God's universal Goodness and Love

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to all Mankind, and ſuch as is ſufficient to make all Men rejoice and give praiſe to God.

For by this Truth, all that ſeems hard and cruel to human Reaſon, that the Poſterity of *Adam* ſhould be involved in the Conſequences of their firſt Father's Fall, (yet how could it be otherwiſe?) all this, I ſay, is made a wonderful Scene of Love, as ſoon as we conſider, that all Mankind were redeem'd as ſoon as they were loſt, and that their Redemption was as *early*, as univerſal, and as extenſive in its Effects, as the Fall was. And that no Son of *Adam* is left to inherit a *poor*, *earthy*, *periſhable*, *corrupt* Nature from him, without having it in his Choice to be *born again* of a ſecond *Adam*, and reſtor'd, with Advantage, to all the Riches, and Treaſures, and Bleſſings of a divine and paradiſical Nature, which were loſt without his Conſent.

There is ſomething ſo amazingly loving and merciful in this Conduct of divine Providence over Mankind, that I cannot help thinking, no one can calmly conſider it in the Quiet of his Mind, without having all his Infidelity melted down by it. And that

ſuch an *Act of general Pardon*, as early as the firſt Sin, and a new Parent provided for us, to be our Parent by *Choice and Faith*, as ſoon as our firſt Parent had undone us without our Conſent: Such an Act of Pardon being the Beginning and Foundation of all reveal'd Religion, and of every thing that is afterwards reveal'd in it, has ſurely enough in it, if once known, to make reveal'd Religion the Joy, and Comfort, and Deſire of every Man's Heart. What would I give that I could but dart one Ray of this Truth into every Unbeliever's Heart; for the ſmalleſt Ray of it would do to every one as the *Light that fell from Heaven* did to St. *Paul*, it would make as it were *Scales fall from his Eyes*: And he would find that all *Books* and *Syſtems* of Infidelity were as unreaſonable in themſelves, and as hurtful to him, as thoſe Commiſſions were which *Paul* had *from the High Prieſt to bind all that called on the Name of Chriſt*.

But to proceed:

That Jeſus Chriſt is thus the Saviour and univerſal Redeemer of all Mankind, that he is this ſecond *Adam* or Parent, giving a new Birth and Life to all that which was extinguiſh'd

tinguiſh'd and loſt by *Adam*; reſtoring *Adam* himſelf, and in him all Mankind to a Poſſibility of being born again, by their own *Will*, *Choice*, *Faith*, and *Deſire*; and that reveal'd Religion *began* with the *Declaration* of this Redemption, and has reveal'd nothing but for the Sake and Support of it, is a Truth ſufficiently atteſted by Scripture.

THE Declaration which God made to *Adam* immediately after his Fall, of a *Seed of the Woman to bruiſe the Serpent's Head*, was a Declaration of *Pardon* and *Redemption* to *Adam*, and in him to all Mankind; for what he ſaid to *Adam*, that he ſaid to all that were in the Loins of *Adam*; who, as they fell in his Fall before they were born, without the Poſſibility of any one Man's being exempted from it; ſo were they all put into his State of Pardon and Redemption before they were born, without the Poſſibility of any one Man's being excluded, or left out of it.

THUS reveal'd Religion *begins* with an Offer of a *ſecond Adam*, and upon the Foot of an *univerſal* Pardon and Redemption to all Mankind. Every Son of *Adam* is in the ſame Covenant with God that *Adam* was, and has the ſame *Bruiſer* of the Serpent as

near to him, as he was to *Adam*, and declar'd to be his Redeemer, in the same Degree as he was declared to be the Redeemer of *Adam*.

And who would seek for Arguments against such a Saviour? Or who would cavil at a *reveal'd Religion*, that has no other Beginning or End, but to reveal an *universal Redemption*? Or who can enough call upon all the Creation, Heaven and Earth, Angels and Men, and every thing that hath Breath, to praise the Lord for such Salvation? You must forgive these little Digressions; for I want so much to touch the Heart of my Reader, and make him in love with God, and his own Salvation in Christ Jesus, that I know not how to content myself with bare Arguments.

Now this Declaration of God to *Adam*, of his Pardon and Redemption by the Seed of the Woman, is not to be consider'd, as we consider the *Declaration* of a *Pardon* made by some great *Prince* to an offending *Subject*, which is only a Declaration of *Words*, that are heard only with our outward Ears, and of a Person that is entirely distinct from us.

God's

God's pardoning a Sinner, or redeeming fallen Man, has nothing like this in it. If this offending Subject had his *Life*, and *Breath*, and *Being* in and from this great Prince, or could be said to *live, and move, and have his Being in him*; it would be easy, nay, necessary to believe, that his Declaration of Pardon to him, must be something very different from a Pardon of Words, and must signify some *inward Effect*, or *Change*, or new *State* of Existence in his Prince.

Now this Declaration of God's Pardon and Reconciliation to *Adam*, and in him to all Mankind, is not the Declaration of a Being that is *out* of, or *separate* from us, but of a God in whom *we live, and move, and have our Being*; who is the *Center* of that which is most *Central* in us, the Life of our Life, the Spirit of our Spirit: His Declaration therefore of Pardon is not a Declaration of *Words*, or of a Being that is separate from us; but must signify some inward *Change*, or new *State* of our Existence in him, or that *he is* to us, and in us, that which *he was not* before he pardoned us. For his Words are Power, and what he speaks he acts; and what he acts, he acts not *out of* us, but in the

innoſt Eſſence of our Being, becauſe ſo we exiſt in him, and he in us.

IF God at the Fall had ſaid, *Let us ſave Man*, the ſame had been effected, as when he ſaid, *Let us make Man.*

WHEN therefore God ſaid to *Adam* and *Eve*, *The Seed of the Woman ſhall bruiſe the Head of the Serpent*, what was ſaid, was done; and it was the ſame Thing, had the ſame Meaning and Effect, as if he had ſaid, *Be ye henceforth in a State of Salvation, and let the redeeming, conquering Seed of the Woman from this time begin to have Power in you, and to be in you a Strength and Might againſt the Serpent.* And what he ſaid was done, as when he ſaid, *Let there be Light, and there was Light.*

THUS this Declaration of Pardon and Redemption made by God to *Adam*, and, in him, to all his Poſterity, was not *ſolely* a Promiſe of ſomething to come, or of a Pardon that was at a Diſtance, no more than it was the Promiſe of a God that was at a Diſtance from him; but the Declaration of ſomething then *inwardly done* and *given*, by a God inwardly preſent in him, and ſignify'd

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no leſs than God's *ſeeking* and *manifeſting* himſelf again to a Creature, that had *loſt* him as his *God* and *only Good*.

For how can the Anger of that Being, *in whom we live, and move, and have our Being*, be only an Anger of *Words*, or made known to us only by Words? Or how can it be any thing elſe, but ſome *inward Loſs* of that which is our *Good* in him?

Or how can his Pardon be only a Pardon of *Words*, or ſomething heard only with our Ears? Or how can it be any thing elſe, but his *reſtoring* that to us, or his *reviving* that in us, which makes us again capable of *finding* him our *God and only Good?*

Therefore God's Declaration of Pardon to *Adam*, was not barely a Promiſe of ſomething to come, but the Pardon itſelf; and was the *real Communication* of ſomething to *Adam*, which made him *capable* of enjoying God as his *Good*, which he had not when he *wanted* to be pardoned, and which he could not have, if God was in a State of *Anger* with him.

Now had not God ſpoken this Pardon and Reconciliation to *Adam* after his Fall, he

he had been in the Condition of the *Deep*, when it was ſaid, *Darkneſs was upon the Face of the Deep.*

NAY, it had been much worſe with him; for had not God made this Declaration of Pardon and Redemption to him at that time, that is, had he not done *inwardly* in the *Depth* of his Soul, ſomething like that which he did to the Darkneſs of the Deep, when he ſpoke Light into it, *Adam* and *Eve*, and *all* their Poſterity, had been inwardly mere *Devils*, and outwardly mere *Beaſts*, a motly Mixture of both, till the Beaſt fell into the Earth, and the Soul to the State of Devils.

FOR had not God thus in the Beginning of the Fall, before any Man was born into the World of *Adam* and *Eve*, had he not ſpoke Pardon and Redemption unto *Adam* and *Eve*; neither they, nor any of their Poſterity had been *capable* of any *Faith*, or *Hope*, or *Deſire* of God, but had liv'd as much without all *Conſcience*, or *Inſtinct* of Goodneſs, as the Beaſts of the Earth and Devils do.

THEREFORE God redeemed Man, that is, reſtor'd to him a Power of being again his

his Creature, or a Power of *knowing* and *finding* him to be his *God*, when he ſaid, the *Seed of the Woman ſhall bruiſe the Serpent's Head.*

He redeemed him by *communicating* to him a *Senſe*, a *Feeling*, and a *Deſire* of God, by communicating to him a *Capacity* to enjoy him as his *only Good*, by ſowing into him a *Seed* of the Woman, a *Spark* of Life, an *Inſtinct* of Goodneſs, a *Taſte* of Heaven, a *Principle* of Holineſs, a *Touch* of Love, the *Pearl* of the Goſpel, the *Pledge* of Immortality, the *hidden Kingdom* of God.

For all theſe Expreſſions of a Seed, a Spark, an Inſtinct, a Principle, a Pearl and Kingdom, are inſufficient to expreſs *that inward Treaſure* of the Soul, and *Fund* of everlaſting Happineſs, which God in the Beginning of the Redemption, or as his Act of Redemption, communicated to Man.

Now in this Degree of Redemption is every Creature that is born of *Adam*; he has this Kingdom of God in his Soul, as a *Grain of Muſtard Seed*, as a *Spark* of Life, as a *Pledge* of Immortality, as his *Attraction* to God: If he *tramples* this *Pearl* under his Feet,

Feet, if he will *choak* this Word, if he will *put out* this Spark, if he will *reſiſt* this Attraction, then his Deſtruction is from himſelf; and when the Carcaſs of Fleſh and Blood falls off from him, he muſt find himſelf in his *own Hell*, and muſt have the Miſery of a *darkned*, *anxious*, *fiery*, *ſelf-tormented* Nature for ever, that would not ſuffer itſelf to be redeemed.

BUT if he will conſent to his Redemption, and co-operate with that *inward Redeemer* which God has put into his Soul; if he will ſuffer his Spark to *kindle*, his *Inſtinct* of Goodneſs to *ſpread* itſelf, the Light of Life to *ariſe* in him, the Voice of God to be *heard* in him; then will the *Divine* Life, the *inward* Man, be brought forth in him; and when his Body breaks off, Heaven will be made *manifeſt* in his Soul, and he will fall into all the Fulneſs of God. The *Son* of God will be his *Light*, the *Holy Spirit* will *breathe* in him, and the Power and Omnipotency of the *Father* will be Life and Strength in him; and thus, in the compleateſt Senſe of the Words, ſhall he *ever live*, *and move*, *and have his Being* in God.

AND

AND now, my dear Reader, what ſhall I ſay to you? How ſhall I do that, which I moſt of all deſire to do, touch your Heart? Or how can your Heart be untouch'd with this affecting View of the Mercies of God in Chriſt Jeſus, and of the Riches and Treaſures which lie hid in your own Soul, wanting nothing but your own Conſent and good Wiſhes to be manifeſted in you?

BUT it may be, modern *Infidelity* has ſtole into your Heart, and ſo you lie ſtarving in the midſt of Plenty, chuſing rather to famiſh on the *dry Huſks of Reaſon*, *Diſpute*, and *Infidelity*, than to have this Divine Life, this Riches of your own Soul, diſcover'd to you on the Terms of the Goſpel. It may be you have buried this *Spark* of Life, this *inward Man*, and have heap'd all the Earth upon him that you can get, that you have *ſeal'd* the Stone of his *Sepulchre*, and have ſet your greateſt Enemy, a *reaſoning Infidelity*, upon the *Watch*, to diſpute, wrangle, and deny every Doctrine of Scripture, *that* as a *good* Angel would roll away the Stone of the Sepulchre, and let your *inward Redeemer* ariſe in you.

If this is your Caſe, if you have let a *reaſoning* Infidelity into your Heart, you know not what Miſchief you have let into it; for the Denial of the Goſpel reaches much further, and is more extenſive than you imagine.

For to deny Jeſus Chriſt, is to deny *your Share* in the firſt Pardon of God to Man; it is returning into the firſt State of the *Fall*, and refuſing to be a Partner with *Adam* in his State of Forgiveneſs; it is going over to the Side of the Serpent, and declaring that you will not enter into Peace with God on the Terms of *bruiſing his Head*; for Jeſus Chriſt that calls upon you in the *Goſpel*, is that ſame Chriſt which became *Adam*'s Pardon; and if you reject him in the Goſpel, it is rejecting him from the Beginning; and is ſaying, that you will have no Share in that Salvation which was granted to *Adam*, and in him to all Mankind. Nay, what is ſtill more, if you reject the *Saviour* offer'd to you in the *Goſpel*, you reject *all that* which makes you differ from a *Devil*; for that Saviour which ſpeaks to you in the Goſpel, is that very ſame *inward Light of your Mind*, which makes you now differ from a Devil; for had

you

you *nothing* of that Jesus Christ in you, whom you reject in the Gospel, you would be in the same *dark* Malignity, and *self-tormenting* Wretchedness, in which every diabolical Nature is.

To refuse him that speaketh to you in the Gospel. is not barely to renounce a certain *particular Religion* revealed by God at a certain Time, it is not barely to reject Christ as *come* in the *Flesh*; but it is rejecting *all* that God has ever *transacted* with Man, it is renouncing all that is *Divine* and *Good* within you, all that God inwardly speaks and teaches in the Depth of your Soul; it is saying that you will have no Benefit from the *good Workings* or Motions of your own Heart, or the *Instincts* of Goodness that are stirring in it; for Jesus Christ that calls you to Repentance in the Gospel, is the *very same* blessed Saviour, that *warns*, *reproves*, and *preaches* Repentance in the inmost Essence of your Spirit. For it is a Deceit of the grossest Kind, to think that Christ came only as our Saviour, when he came in the *Flesh*, or that he only speaks to us that which is *outwardly* spoken in the Gospel; for he always was *That* in every Man that *saved* him from being entirely a diabolical Nature, and always was

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as really the Teacher and Mover of all that is good *within* you, as he was the Teacher of the *Goſpel*. Therefore to reject him as your Saviour, to refuſe him as ſuch, and to deſire to be without him, is in reality to deſire to be in *Hell*, to have the *Darkneſs* and *Diſtreſs* of diabolical Beings; it is deſiring to be without any *Light of God* upon your Mind, or any *Inſtincts* of Goodneſs ſtirring in your Heart.

And if this is not the *immediate Effect* of your Infidelity, if you don't immediately find that the Denial of Chriſt is *putting out* all the Light within you; 'tis becauſe Chriſt is Love, and will be ſo good towards you, as to continue his inward Light to you, though you reject his outward Light of the Goſpel.

But, my Friend, be wiſe in time, for this Goodneſs will continue but a Time; don't let a *poor worthleſs* Infidelity beguile you to *eat the Duſt* of the Earth with the Serpent, when God has provided for you the *Bread of Life*. For this Time of Goodneſs and Forbearance will ſoon be over; and if the End of it finds you in your Infidelity, rejecting the Benefits of Chriſt, you will then

then ſee the whole of all you deſir'd, you will be without Chriſt, you will find that all is gone with him, and that you will have nothing left, but that Nature which is the Torment of Hell.

You now think, that becauſe you can frame *Ideas* of Virtue, and exert ſome *Acts* of Goodneſs, though you reject all Faith in Chriſt, that therefore he is not *neceſſary* to your Virtue and Happineſs; but your miſerable Miſtake lies here, that you think Chriſt is only he that preached the Goſpel, and that it is not him that ſpeaks and moves every good Thought or Word that is ſpoken in you, but that you have a Light and Goodneſs of your own. But when this Time is over, and you have ſpent your Hour of Grace, Chriſt will no longer ſtand knocking at the Door of your Heart; and then you will find, that you are as empty of all *inward Light*, as you are of the Goſpel, and that by rejecting him as your Saviour, you have rejected all that was *Divine* and *Good* within you.

Infidelity therefore is a much *deeper* Evil than you may imagine, it denies and rejects more than you think of; you may intend

by it only to change the Light of the *Goſpel* for the Light of *Reaſon*, but Chriſt will not be divided by your Intention; he is the *one only* Light of Men, the ſame in the *Heart* that he is in the *Goſpel*; and though you may now think that you have *two Teachers*, becauſe he teaches in two Places, and therefore may adhere to one, and reject the other; yet this is a Deceit that can laſt no longer than the Diſputings of this World laſt with you.

When the Veil of Fleſh and Blood is pulled off, and you muſt ſtand in the Nakedneſs of your Soul before God; then you will know, that theſe *two Lights* are only one, and that neither of them can be rejected by itſelf. Theſe Lights appear now as two, only becauſe God is ſo good as to leave no Part of you *untry'd*, but preſſes the Kingdom of Heaven upon you, both from within, and from without.

The eternal *Word*, the *Son* of God, took human Nature upon him, work'd all his Miracles, taught all his Doctrines, underwent all his Sufferings, to make that Light of the Mind, which *every Man that cometh into the World* had received from him, effectual to their Salvation; therefore the Light

of

of the Goſpel, and the Light of the Mind, are one, as Chriſt is one, whether he ſpeaks to you inwardly or outwardly. If therefore you reject Chriſt in the utmoſt Efforts of his Goodneſs to ſave you, you will find that the renouncing of Chriſt, is renouncing all that you have from him, and that all the good Light of your Mind, call it what you will, as it was his, is all rejected with him, and that nothing is left in that Soul, where he is not, but mere Darkneſs.

BUT to return to my Subject; what I have ſaid above of God's Covenant with *Adam*, and the Redemption granted to him, is God's Covenant with all Mankind, and therefore thus far all Mankind are the redeemed of Jeſus. There is no Partiality in God, no Election of one People to Salvation, and Dereliction of another to their own Miſery. As all *fell* and *died* in *Adam*, ſo all were *reſtored* in his Reſtoration.

THUS ſays the Apoſtle, *As by the Offence of one, Judgment came upon all to Condemnation*; even ſo by *the Righteouſneſs of one, the free Gift came upon all Men* unto Juſtification of Life.*

* Rom. v. 18.

BUT you will perhaps ſay, how does it appear, that this firſt Covenant of God with Mankind, or Redemption of all Men in the Redemption of *Adam*, is the Redemption in and by Jeſus Chriſt?

I MAY better aſk you, Where you can have the ſmalleſt Reaſon even to ſuſpect the contrary? For is not the *Seed of the Woman*, Jeſus Chriſt? And if our Salvation then began, when God made Declaration of the *ſaving Power* of this Seed, it is plain, that Chriſt's Redemption then began in Mankind, that he was thenceforward in every Man as a *Spark* of Life, that as a *ſecret Power*, ſhould bruiſe the Serpent, and ſupport us againſt him, till he, in the Fulneſs of Time, ſhould, in the *Fulneſs of the Promiſe*, become ſuch a Seed of the Woman, as ſhould openly triumph over Death and Hell, and all the Kingdom of the Serpent. For if it was Chriſt that became *Adam*'s Redeemer in the promiſed Seed; if he had actually the Power of that Salvation manifeſted in his Soul, and was in a State of Redemption, becauſe Chriſt was become the Ranſom and Life of his Soul; then all the Sons of *Adam*, from the firſt to the laſt, are in *Adam*'s State of Covenant

Covenant with God through Jesus Christ, and have the Seed of the Woman doing *all that* for them, which it did for *Adam*.

AGAIN, Does not the Gospel expresly say, that Jesus Christ is the *True Light, which lighteth every Man that cometh into the World?* Therefore Jesus Christ is in every Man that cometh into the World, and every Son of *Adam* is in a State of Redemption in and by Jesus Christ, and every Son of *Adam* has received *that same* from Jesus Christ, which *Adam* receiv'd from him, *viz.* an *inward Light* of Life, a *Beginning* of his Salvation, an *actual Power* or Strength to resist the Serpent; therefore Jesus Christ, as he is the Light and Life of Men, as he is the Bruiser of the Serpent, as he is the Power of Salvation, is and ever was the *Free Gift of God unto all Men*.

AGAIN, Does not the Scripture teach us, that God is as well the God of the *Gentiles*, as the God of the *Jews?* But if he is their God, then they are his People. And as we know that God is not the Creator of any Beings, but in and by Jesus Christ, by whom every thing was made, that was made; so he is not the God of any People, but in and by

Jeſus Chriſt, who is the Reconciler of all Things unto God, by whom alone all Things and Perſons are made acceptable to him; therefore if he is the God and Father of the *Gentiles*, then the *Gentiles* have an Intereſt in Jeſus Chriſt, have all their Acceſs to God as their Father and Creator, in and by the Benefits and Merits of Jeſus Chriſt; or, in other Words, are actual Partakers of the Benefits of Jeſus Chriſt, as he is the Saviour of Mankind.

WHICH is a Privilege or Bleſſing that this Author will not allow Chriſtians to have, even when eating the Fleſh and drinking the Blood of Chriſt; ſo little does he know what he ſpeaks of, when he ſpeaks of the partaking of the Benefits of Chriſt.

BUT you will perhaps further aſk, How can the *Gentiles* have an Intereſt in the Benefits of Jeſus Chriſt, ſince they know him not, nor aſk any thing in his Name?

MAY you not as well aſk me, How they can be ſaid *to live, and move, and have their Being in God*, who know not what it is to have *Life*, and *Motion*, and *Being* in him, nor ever confeſs'd it in a true Manner, or

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under a right Senſe of it? For if they can have the Benefit of a Life in God, and be bleſſed by it, who are either totally, or much ignorant of it; then Chriſt, as he is the Atonement and Life of *Adam* and his Poſterity, may be a Benefit and Bleſſing to thoſe who are totally ignorant of it, or at leaſt know nothing of him, as he is Chriſt, or the Son of God manifeſt in the Fleſh.

AGAIN, the Scripture ſays of Jeſus Chriſt, that he came *unto his own, and his own received him not*, that is, *they knew him not*: Now if he could come unto his own, tho' they knew him not, then it is plain, that they may be *his*, who know him not, that is, they may have ſome Intereſt in him, be purchaſed by him, have received much from him, be greatly related to him, who yet are inſenſible of it.

LASTLY, You might much better aſk me, How can they, who never knew any thing of Chriſt, as their *Mediator* and *Atonement*, be judged by him at the laſt Day? For if they were altogether Strangers to Chriſt, had no Relation to him, had receiv'd nothing from him, or by means of him, he could not be their *Judge*. For Jeſus Chriſt cannot do any

thing as a *Judge*, till he has done every thing as a *Saviour*; nor be any where a Judge, but where he has firſt appeared as a Saviour.

THEREFORE it is an evident Truth, that had not *all* Nations, and every *individual* Man, received a *certain* Means of Salvation through him, he could not be the *Judge* of *all*.

HEATHENS, Jews, and Chriſtians differ not thus, that the one have a *Saviour* and are in a *redeemed* State, and the other are not; or that the one have *one* Saviour, and the other have *another*; for the *one Judge* of all, is the one Saviour of all; but they only differ in this, that one and the ſame Saviour is *differently* made known to them, and differently to be *obtained by them*. The Heathens knew him not as he was in the numerous *Types* of the *Jewiſh* Law, they knew him not as he is glorioufly *manifeſted* in the Goſpel; but they knew him as he was the *God* of their *Hearts*, manifeſting himſelf by a *Light* of the Mind, by *Inſtincts* of Goodneſs, by a *Senſibility* of Guilt, by *Awakenings* and *Warnings* of Conſcience; and this was their *Goſpel*, which they receiv'd as truly and really in, and by, and through *Jeſus Chriſt*,

as

as the Law and Goſpel were receiv'd through him.

THEREFORE it is a great and glorious Truth, enough to turn every Voice into a Trumpet, and make Heaven and Earth ring with Praiſes and Hallelujahs to God, that Jeſus Chriſt is the Saviour of all the World, and of every Man of every Nation, Kindred, and Language. Therefore ſaith St. *John*, *They ſung a new Song, ſaying, Thou art worthy to take the Book, and to open the Seals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.** And again, *After this I beheld*, ſays he, *and lo, a great Multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues, ſtood before the Throne, and before the Lamb, cloathed with white Robes, and with Palms in their Hands, and cried with a loud Voice, ſaying, Salvation to our God which ſitteth upon the Throne, and unto the Lamb.* †

I MUST, before I proceed further, put in here a Word of Caution to two Sorts of Readers. If you are in ſuch a State, as I ſuppoſed one to be above, touch'd with modern Infidelity,

* Rev. v. 9. † Rev. vii. 9, 10.

Infidelity, having your *Reaſon* ſet upon the *watch* to guard you againſt the Goſpel, it may here do its Office, and will perhaps tell you, that what I have here ſaid in favour of the *general Light*, or *Seed* of Life that is in all Men, is much the ſame thing that you ſay in Defence of *natural Reaſon*, or Religion, only with this Difference, that I mention it as coming from Chriſt, and you conſider it as the bare Light of Nature.

Now if this were all the Difference, is not this enough to ſhew you, that my Opinion is the very *Denial* of yours; for if I prov'd that what you call'd the natural Light of Men, was wholly deriv'd from the *divine Revelation*, would not that be a ſufficient Proof that I deny'd and diſprov'd your Religion of natural Reaſon? And have I not done the ſame thing, if I have aſſerted the Light of Men to be a Light deriv'd from Chriſt? And how can ſuch an Aſſertion be made in the leaſt favourable to your Opinion, that ſuch a Light is *natural?*

But to prevent all Miſapprehenſion, I now declare to you, and will ſhew you in the moſt explicit manner, that that which I call the Light of Men, or the Seed of Life

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ſown into all Men by Jeſus Chriſt, is as wholly different from that which you call *natural Reaſon*, as Light is different from Darkneſs; and that they ſtand in that ſame State of *Contrariety* to each other, both as to their *Original*, their *Nature* and *Qualities*, as our Saviour and *Pontius Pilate* did.

I MUST therefore aſſure you, that as I fear God, and wiſh your Salvation, ſo I can no more ſay a word in favour of what is now call'd the Religion of *natural Reaſon*, than I would recommend to you the ancient *Idolatry* of Heathens. And yet at the ſame time, I am no more an Enemy to *Reaſon*, than I am an Enemy to the Light of the Sun, and as freely wiſh you all the Benefits of the one, as of the other.

BUT if you do by *Reaſon*, as they did by the *Sun*, who thought it to be *divine*, *fell down* before it, and expected *all* from it; then I muſt ſpeak as plainly to you of the *Inability* of Reaſon to do you this Good, as I muſt have ſpoke of the *Inability* of the Sun to ſuch *Idolaters* of it.

AND if I ſhould have told them, that the Sun was no more their God, than the pooreſt *Worm* upon Earth, and that it could no more make

make thoſe to be divine that worſhipped it, than a Storm of *Hail* could make thoſe to be divine that it fell upon, I ſhould have told them a great Truth. So if I ſay to you, that *Reaſon*, or the *Faculty* of Reaſoning, is no more the Religion of Man, than the Faculty of *doubting* or *erring* is; and that it can no more make thoſe to be divine who place their Truſt in it, than a great *Error* can make thoſe to be divine who abide by it, I ſhould tell you a great and uſeful Truth.

For Reaſon, or a Faculty of Reaſoning upon the moral Habitudes and Relations of Things and Perſons, or upon the *moral Proportion* of Actions, has no more of the Nature and Power of Religion in it, than ſo much Reaſoning upon the Relations of *Squares* and *Triangles*. And if a Man had this Religion of *Reaſon* only when he was dreaming in *Sleep*, it would be the ſame good thing to him, as it is to thoſe who make it their Religion when they are awake.

For the *Good* of Religion, is like the Good of *Food* and *Drink* to an hungry and thirſty Creature; and if inſtead of giving ſuch a one Bread and Wine, or Water, you ſhould teach him to ſeek for Relief, by attending

tending to clear Ideas of the Nature of Bread, of different Ways of making it, and the Relation it hath to Water; he would be left to die in the Want of Sustenance, just as your *Religion* of Reasoning leaves the Soul to perish in the Want of Religion. And as such a Man would have no more Benefit from such *Reasoning* about the Relation that Bread had to Water, whether it was the Reasoning of a *Dream*, or the Reasoning of a Man *awake*, because either Way he was kept under the same Want of that which was to preserve his Life; so whether a Man has your Religion of *Reasoning* only when he is *asleep*, or when he is awake, is the same thing; because either Way he is kept under the same Want of that which can alone preserve the Life of the Soul. For the *Good* that is in Religion, or the Good that we want to receive by it, is no more within the *reach* of our *Reason*, or to be *communicated* to us by it, than the Good of Food is in the reach of our Reason, or can be communicated to us by it. And yet as a Man may have the *Good* of Food much assisted and secured to him, by the right Use of his Reason, though Reason has not the Good of Food in it; so a Man may have the *Good* of Religion much assisted and secur'd to him by the right Use of Reason,

ſon, though Reaſon has not the *Good* of Religion in it.

AND as a Man ought not to be accuſed as an Enemy to the true Uſe of Reaſoning about Food, becauſe he declares that Reaſon is not Food, nor can ſupply the Place of it; ſo a Man ought not to be accuſed as an Enemy to the Uſe of Reaſoning in Religion, becauſe he declares that Reaſon is not Religion, nor can ſupply the Place of it.

BUT to ſhew you the Bottom of this whole Matter, pray conſider with me as follows:

WE have no Want of Religion, but *ſo far* as we want to *better* our State in God, or ſo far as we are *unpoſſeſſed* of God, or *leſs* poſſeſſed of him than we might be. This is the true Ground of Religion, to alter our *State* of Exiſtence in God, and to have *more* of the Divine Nature or Perfections communicated to us. Nothing therefore is our *Good* in Religion, but that which alters our State of Exiſtence in God for the better, and puts us in Poſſeſſion of ſomething of God, or makes us Partakers of the Divine Nature in ſuch a Manner and Degree as we wanted it.

EVERY

EVERY thing that is in Life, has its Degree of Life in and from God, it *lives*, and *moves*, and *has its Being in God*. This is as true of Devils themſelves, as of the higheſt and moſt perfect Angels. Therefore all the Happineſs or Miſery of all Creatures conſiſts only in this, as they are *more* or *leſs* poſſeſſed of God, or as they *differently* partake of the Divine Nature, or according to their different State of Exiſtence in God.

BUT if this be the Truth of the Matter, (and who can deny it) then we have the Certainty of Demonſtration, that nothing can be our *Good* in Religion, but that which *communicates* to us ſomething of God, or the Divine Nature, or that which *betters* our State and Manner of Exiſtence in God.

FOR if Devils are what they are, becauſe of their State and Manner of Exiſtence in God; if bleſſed Angels are what they are, becauſe of their State and Manner of Exiſtence in God; then it undeniably follows, that all that is betwixt Angels and Devils, all Beings from the Happineſs of the one to the Miſery of the other, muſt and can have no other Happineſs or Miſery, but according

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ing to their *State* and *Manner* of Exiſtence in God, or according as they have more or leſs of the State of Angels, or the State of Devils in them. Therefore nothing can be our *Good* in Religion, but that which alters our State and Manner of Exiſtence in God, and renders us poſſeſs'd of him in a different and better Manner.

Now if you was to ſend to the fallen Spirits of Darkneſs, all the *Syſtems* of your Religion of *Reaſon*, that have been publiſhed here, to let them know that they have the Power of their own Reſtoration and Happineſs within themſelves, that they need ſeek to nothing, but their own *natural Reaſon* and Underſtanding, and the *Strength* and *Activity* of their own Powers, to raiſe them to all the Happineſs they are capable of; ſuch a Religion would be ſo far from altering or mending their State of Exiſtence in God, or doing them any good, that it would add Strength to all their Chains; and the more firmly they believed and relied upon it, the more would they be confirm'd and fix'd in their Separation from God.

And yet, a Religion that muſt neceſſarily keep them in Hell, is the only Religion that you

you will have to carry you to Heaven. May God deliver you from this Error!

On the other hand, if you could infuſe into thoſe dark Spirits a Glimpſe of that *Light* of the Mind, or *Inſtinct* of Goodneſs, which I have ſaid all Mankind have received from Jeſus Chriſt, as their ſecond *Adam*, their Salvation would be ſo far begun, and Hell would become a State of *Trial* for their Redemption. Therefore that Light of the Mind, or Inſtinct of Goodneſs, which I have ſpoken of, has the utmoſt Contrariety to your Religion of *Reaſon*, that can poſſibly be imagined.

The one is the Beginning of the new Birth in Chriſt, and the Foundation of Heaven; the other is the Growth of Death, and the very Eſſence of Hell in the Soul. Now that here is no Aggravation of the Matter, but the plain and naked Truth, you may eaſily ſee from a Conſideration of the Articles of your Religion of *Reaſon*. Your Religion of Reaſon, is a Religion of *natural Strength* and *Power*, that rejects the *Neceſſity* of a Saviour, that feels no *Want* of him, that rejects the Neceſſity of *Divine Grace*, the *Guidance* of the Holy Spirit, and feels no *Want* of it;

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these are the *essential Parts* of your Religion of Reason, which are in Truth and Reality the Religion of Hell, or that *very State* of Mind which reigns and governs there.

For could those miserable Spirits renounce these Articles of your Religion, their Chains of Darkness would break off from them. Could they cast themselves down before God, humbly confessing, that of themselves they are not able to save themselves, or even to think a good Thought: Could they in Humility and Penitence beg of the Mercy of God, to do something *in* them and *for* them, which they cannot do to themselves: Could they acknowledge the *Want* of a Saviour, ask God to *find* one for them: Could they *feel* and *own* the Want of his *Holy Spirit*, and humbly beg of God to be assisted by it, a Door of Salvation would be opened to them. And yet you see that nothing opens this Door, but the plain and full Renunciation of every Part of your Religion of Reason.

And if it be asked, Why they cannot be saved? no other Reason can be given, but because they *will* not; they *cannot* renounce your *Religion of Reason*, that is, they cannot humbly

humbly acknowledge their own *Inability* to do themſelves good; they will not admit the Thought of a *Saviour*, they will not be *aſſiſted* by the Spirit of God, or own the *Want* of his Life in them, and therefore they are and muſt be what they are, Priſoners in Chains of Darkneſs.

AWAKE therefore, my dear Friend, and caſt away this Religion from you, with more Earneſtneſs than you would caſt burning Coals out of your Boſom: For could it only deſtroy your Body, I ſhould have been leſs earneſt in giving you notice of it. But as I have the fulleſt Conviction, that it is the *Death* and *Darkneſs* of your Soul, and is bringing the *Eſſence* of Hell ſecretly and inviſibly into it; you muſt forgive me, if I uſe all the Expreſſions and Deſcriptions I can think of, to prevent your giving into it. Had I a ſuperficial Charity for you, or a ſlight View of the Hurt you are doing to yourſelf, I ſhould ſpeak to you accordingly; but the Depth and Earneſtneſs of my Deſire to do you good, muſt have expreſſions ſuitable to it. Study not therefore how to find fault with me, or to diſlike the Words, or Manner of my *Stile*, for it is the Stile of Love and Zeal for your Salvation; and if you con-

demn any thing but Love in it, you condemn ſomething that is not there.

I HAVE ſhewn you, that the Religion of Reaſon is the *very State* of helliſh Minds, and that they are what they are, becauſe they will *do all* for themſelves, place all in their *own Strength*, becauſe they cannot be *humble*, cannot own the *Want* of a Saviour; and I have only appeal'd to this Inſtance of the *Nature* and *Power* of your Religion of Reaſon, to ſhew you in the moſt undeniable Manner, that it muſt, and can have no other Effect upon you, than it has upon them; that it muſt produce the *ſame Hell* in your Soul, the ſame Separation from God, and cannot poſſibly be any more the Way of Salvation for you, than it is for them.

WHAT is the Reaſon that the *Faith* of the Devils, or their Belief of a God, does them no good? It is becauſe there is nothing in it but their *own Act*, a mere Product of their own; it is becauſe it is an Act of your *Religion* of *Reaſon*, that will have no Virtue but by its *own Strength*, and of its own Growth. But if they could have ſo much of the Religion of the Goſpel, as to ſay in the Language of it, *Lord, help our Unbelief*, their Faith would be changed,

changed, and be beneficial to them, only for this Reaſon, becauſe they had renounced your Religion of doing good to themſelves by their *own natural* Powers.

HENCE it ſufficiently appears, that your Way of natural Reaſon cannot be the Way of Salvation: *1ſt*, Becauſe the *Want* of Salvation is nothing elſe, but the wanting to have our State, or Manner of Exiſtence in God, alter'd for the better; or to have *ſomething* of God communicated to us, which we want and are capable of receiving. But if this is the *Nature* of Salvation, then no Religion can *ſave* us, can do us our *proper Good*, or ſupply our proper Want, but that which has Power to *alter* our State of Exiſtence in God, or to *communicate* to us that of God which we want, and are capable of. Therefore it follows, that nothing but that ſame God which created us, which gave us our State and Manner of Exiſtence in him, and communicated to us that which we poſſeſs of him; nothing but that ſame God can *redeem* us, or help us to that State or Manner of Exiſtence in him, which we have loſt, or are in want of.

BUT if God alone can redeem us, and for the ſame Reaſon that he alone can *create*; if Creation and Redemption neceſſarily require the ſame Power, and muſt for the ſame Reaſon be neceſſarily appropriated to God, becauſe each of them equally imply the Communication of *ſomething* of God to us; then I ſuppoſe it may be granted, that the Religion of Reaſon, which is for *ſaving* ourſelves by our own *natural Powers*, is the greateſt of all Abſurdities; as abſurd as to ſuppoſe, that we can create by our own natural Powers, becauſe Creation and Redemption both of them equally imply a *Communication* of ſomething of the Divine Nature; and therefore he that cannot do the one, cannot do the other.

AND if a Man was to aſk himſelf, why he cannot be the Saviour of other People, as well as of himſelf? He could ſay nothing againſt the one, but what muſt for the ſame Reaſon be ſaid againſt the other. For if Salvation is a Communication of *ſomething* of God to the Perſon ſaved, then it is plain, that a Man can no more do this for himſelf, than he can do it for another.

THERE

THERE never could have been any Diſpute about the *Poſſibility* of ſaving ourſelves, nor any *Pretence* to ſave ourſelves by our own natural Faculties, had not Men loſt all true Knowledge both of God and themſelves. For this Diſpute cannot happen, till Men ſuppoſe that God is ſome *outward Being*, that our Relation to him is an *outward Relation*, that Religion is an outward Thing that paſſes between God and us, like Terms of Behaviour between Man and Man; that Sin hurts and ſeparates us from God, only as a Miſdemeanour hurts and ſeparates us from our Prince; that an offended or angry God either gives or refuſes Pardon to us, as an angry Prince does to his Subjects; and that what he gives us, or forgives us, is ſomething as diſtinct and different from himſelf, as when a Prince ſitting upon his Throne gives or forgives ſomething to an Offender, that is an hundred Miles from him.

NOW all this is the ſame total Ignorance of God, of what he is, of the *Relation* we have to him, and the Manner of his being *our Good*, as when the old Idolaters took Men to be Gods. And yet nothing is more plain, than that your Religion of Reaſon is

wholly founded upon these gross and false Notions of God. You have not an Argument in its Defence, but what supposes all these Errors just mention'd; that our Relation to God is an *outward Relation*, like that of Subjects to their Prince, and that what we do to, and for God, as our Service to him, is and must be done by our *own Power*, as that which we do to, and for our Prince, must be by our own Power. And here lies the Foundation of all your Religion of Reason and Natural Power, that if it was not *sufficient* to obtain for us all that we want of God, he must be less good than a good earthly Prince, who requires no more of us, than that which we have a *natural* Strength to do, or can do by our own Power.

And yet this Error appears to have all the Grosness of *Idolatry*, as soon as you suppose, that God is no *outward separate* Being, but that we are what we are, have what we have, can do that which we can do, because he has brought us to this State of Life, Power and Existence *in himself*, because he has made us, so far as we are made Partakers or Possessors of his own Nature, and has communicated to us so much of himself; or, in the Words of Scripture, because *in*

him

him we live, move, and have our Being, and consequently have no Life, Motion or Being out of him. For from this State of our Existence in God, it necessarily follows, first, that by the Nature of our Creation we are only put into a Capacity of *receiving* Good: A Creature as such, can be in no other State; it is as impossible for him to enrich himself, or communicate more Good to himself, as it was to create himself. 2*dly*, That nothing but God himself can do us any good. 3*dly*, That God cannot do us good, but by the Communication of himself in some manner to us.

For hence it evidently follows, that your Religion of Reason, which supposes that we have natural Powers that can put us in Possession of that, which we want to be possessed of in God, or that we need no more Divine Assistance to recover what we have lost of God, than to obtain a Pardon from a Prince; or that God need communicate no more of himself to us in our Salvation, than a Prince communicates of himself to his pardon'd Subject, has all the *Mistakes*, *Error* and *Ignorance* of God that is in *Idolatry*, when it takes God to be something that he is not; and has all the *false Devotion* that

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is in Idolatry, when it puts the ſame Truſt in, and expects the ſame Help from its *own Powers* and Faculties, which Idolaters did in and from their Idols.

THEREFORE your Religion of Reaſon, which you eſteem as the modern *Refinement* of an human Mind, and more excellent and *rational* than the Faith and Humility of the Goſpel, has all the Dregs of the Heathen *Idolatry* in it, and has changed *nothing* in Idolatry, but the Idol; but has the ſame Miſtakes of the Nature of God, and of the Manner in which he is *our God*, and *our Good*, as thoſe Idolaters had; and only differs from them in ſuch a Degree of *Philoſophy*, as the Religion of worſhipping the *Sun* differs from the Religion of worſhipping an *Onion*.

AND if you expect that divine Aſſiſtance from your *Reaſon*, which one did from the *Sun*, and another from an *Onion*; ye are all equally *Idolaters*, though ye may not be equally *Philoſophers*.

FOR as ſoon as it is known and confeſs'd, that God is all in all, that in him we live, move, and have our Being; that we can have nothing *ſeparately* or *out* of him, but

but every thing in him; that we can have no Being, nor any Degree of Being, nor any Degree of Good but in him; and that he can give us nothing but himſelf, nor any Degree of Salvation, but in ſuch Degree as he communicates ſomething more of himſelf; as ſoon as this is known, then it is known with the utmoſt Evidence, that to put our Truſt in the *Sun*, an *Onion*, or our *own Reaſon*, if not equally abſurd, is yet equally *idolatrous*, and equally *prejudicial* to our Salvation.

THIS, I think, my dear Friend, may ſufficiently ſhew you both the Nature and Danger of your Religion of Reaſon; and that it can no more ſupply the Needs and Neceſſities of your Soul, than an *Idol* can ſave them that worſhipped it; that in this reſpect it has the *Inſignificancy* of an Idol, the *Vanity* of an Idol, and the *Sin* of an Idol; that it is that ſame Self-confidence, Self-acquieſcence, that ſame Refuſal of a Saviour and all divine Aſſiſtance, that keeps loſt Spirits the Priſoners of Hell. Could they touch the Spirit of the Goſpel, their Freedom would be begun; and becauſe they will not, cannot depart in the *ſmalleſt Tittle* from your Religion of natural Strength, their Chains are unmoveable.

FOR

FOR no Soul can be loſt, that can truly humble itſelf before God, and apply to his *Mercy* to be help'd, ſav'd, and redeem'd in *ſuch* a Manner as it ſhall pleaſe him. Let it be hid, or bury'd, or impriſon'd where it will, Hell and Earth, Death and Darkneſs, and every thing muſt give way to the Soul thus converted to God, that has no Confidence in itſelf, that ſees nothing of its own but Sin, and that deſires and calls upon God to ſave it by *ſome Miracle* of his own Mercy and Goodneſs. By this *Senſibility* of the *Want* of a Saviour, and by this *humble Converſion* and Application to God for him, all Chains are broken off, all Wounds are healed, and the Soul muſt infallibly find, if it thus continues to ſeek, its Salvation in the unknown Depths and Riches of the Divine Mercy.

ON the other hand, no Soul, however refin'd and ſpeculative, however lofty and aſpiring in its Imaginations, ſpiritual in its Conceptions, or deep in its Penetration, can poſſibly be ſav'd, that truſts in its own Strength and Ability, and will have no *other Saviour* or Redeemer, but its own *natural Reaſon* and Faculties.

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THE whole Univerſe has not two Truths of greater Certainty than theſe. And yet if they are Truths, and Truths of the utmoſt Certainty, then the abſolute *Neceſſity* of the Goſpel Salvation, and *utter Impoſſibility* of being ſaved by your Religion of *Reaſon*, has its final Deciſion.

FURTHER, that *Principle* of Life, or *Light* of the Mind, which I have ſaid that every Man receives from Jeſus Chriſt, as the Beginning of his Salvation, is entirely different from your magnify'd *Light of Reaſon*, as that ſignifies a Faculty of viewing the Relations of the Ideas of Things, and drawing Conſequences from them. For that Light I ſpeak of, is *Goodneſs* itſelf, a *Seed* or *Degree* of ſo much of the heavenly Life in the Soul; but this Faculty of *Speculating* and *Reaſoning* has nothing of the Nature of Goodneſs or Religion; it has not ſo much as the *Shadow* of it, and is in its own Nature as foreign from Religion, when it is ſpeculating upon it, as when it is ſpeculating upon any thing elſe. Juſt as our Faculty of ſeeing has no more of *Goodneſs*, or the Nature of an *Angel* in it, when it ſees the Picture of

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an *Angel*, than when it ſees the Picture of a Beaſt.

AND as a blind Man has no more Light in him, when he reaſons about Light and Colours, than when he diſcourſes about Weights and Meaſures; ſo this Ratiocination, or Reaſoning of the Mind, has no more of Religion in it, when it ſpeculates its Ideas of God, Goodneſs and Morality, than when it ſpeculates its Ideas of Trees and Houſes.

AND the Reaſon is plain, becauſe this Faculty of ſpeculating and arguing, is only the *Activity* of the Mind upon its own Images and Ideas, and is only the *ſame bare* Activity, whatever the Images be that exerciſe it; it has nothing of the Nature of the Images that it views, nor gets the Nature of them, becauſe it views them; as it does not become *dark* when it conſiders the Nature, Cauſes, and Effects of Darkneſs, nor becomes *Light* when it reaſons about it; ſo neither is it *Religion*, nor gets any thing of the Nature of Religion, when it is wholly taken up in making Deſcriptions and Definitions of it.

If the *Needle* touch'd with the *Loadſtone* was an intelligent Being, it could reaſon and make Definitions of *itſelf*, of *Attraction*, and of the *Loadſtone*; but it would be eaſy to ſee, that the *Attraction* in the Needle, or the Virtue of the Loadſtone that was left in it, was ſomething in its *whole Nature* really different from this reaſoning about it; and that this reaſoning and defining had no Relation to this Attraction, nor would ever be the more like it, for its reaſoning upon it, though it continued ever ſo long, or improv'd ever ſo much in its Deſcriptions of it, but would always be at the ſame Diſtance from it, and could have nothing of its Nature in it. But now if this reaſoning Faculty in the *Needle* ſhould pretend, that the Needle need not be drawn by an inward Attraction, that it need not be *unfix'd*, or deliver'd from any *outward* Impediments of its turning to the Loadſtone, becauſe this reaſoning Faculty was its *true* and *proper Attraction*, being full of *Ideas* and *Definitions* of it; you would then have a *plain Example* of your Practice, in taking natural Reaſon to be true Religion, and to have the Nature and Power of *ſomething* that carries the Soul to God.

For this Inſtance is a clear Explication of the whole Matter; for that which I have called the firſt *Redemption* of Chriſt in the Soul, a *Seed* of Life, an *Inſtinct* of Good, a *Stirring* of Conſcience, an *Attraction* to God, is that to the Soul, which *Attraction* is to the *Needle* that is touch'd, and is as *different* from your Religion of Reaſon, as a *reaſoning* Faculty in the *Needle* would be different from its *Attraction*, and never could be Attraction, or have the Nature of it.

If the Needle loſes its Attraction, its Communication with the Loadſtone is at an end; and though it reaſons never ſo long about it, it is ſtill at the ſame Diſtance from it.

So if the Soul loſes its *Inſtinct* of Goodneſs, its *Seed* of a Divine Life, its *Attraction* to God, all its Reaſonings and Definitions about God and Goodneſs are of no Uſe to carry it to God, but it muſt lie in an abſolute State of Separation from him, if its Attraction, its inward Tendency to God, is loſt.

And let me tell you, my dear Friend, for ſo I muſt call you and think of you, that there is much more in this *Inſtance* than you imagine. For all is *Magnetiſm*, all is *Sentiment*, *Inſtinct*, and *Attraction*, and the *Freedom* of the Will has the Government of it. There is nothing in the Univerſe but Magnetiſm, and the Impediments of it. For as all things come from God, and all things have *ſomething* of God and Goodneſs in them, ſo all things have *magnetical* Effects and *Inſtincts* both towards God and one another. This is the *Life*, the *Force*, the *Power*, the *Nature* of every thing, and hence every thing has all that is really Good or Evil in it; Reaſon ſtands only as a Buſy-body, as an idle Spectator of all this, and has only an *imaginary* Power over it.

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We diſcover this Magnetiſm in ſome things, where it breaks out ſenſibly; but it is every-where, for the *ſame Reaſon* that it is any-where, though we are too buſy with the Fictions of our own Minds to ſee it, or too much employ'd in ſuch things as reſiſt and ſuppreſs its Force.

BUT becauſe this Magnetiſm is a ſecret Life, that wants to increaſe its Strength before it can ſenſibly ſhew its Power; and becauſe we have an *Activity* of *Reaſon* within us, that is ſoon in Action, and concerns itſelf with every thing, and takes all upon it, as if it did all; becauſe it can *look* at all, and *diſpute* about all, therefore it is, that this Magnetiſm, or Inſtinct towards God and Goodneſs, has much Difficulty to ſhew itſelf ſufficiently, and only ſtirs now and then within us, or when Sickneſs, Diſtreſs, or ſome great outward Shock has ſo daſh'd in pieces all Images of Reaſon, and ſtopp'd the *Activity* of our Minds, that this ſecret Power of the Soul has Liberty to awake in it.

THIS is that Trumpet of God which will raiſe and ſeparate the Dead, and then all Impediments being remov'd, every thing will take its place, not according to the Images and Ideas it has here play'd with, but according to the inward Tendency and Attraction of its Nature, and Heaven and Hell will each take its own.

AND

And even whilſt we are in this Life, this Magnetiſm is the *Mark* within us, to what Part we belong; and that which has its Attraction in us, has the Right to us, and Power over us, though for a while Fleſh and Blood, and the Nature of our temporal State, hinders this from being viſibly and ſenſibly known.

Nothing however is more plain, than that our Goodneſs bears no Proportion to our intellectual Abilities of Reaſon; every one ſees this, and yet no more than this need be ſeen, to give us the fulleſt Demonſtration, that natural Reaſon has no Connection with Virtue and Goodneſs, and therefore ſurely can have no Connection with our Salvation, or be the proper Cauſe of it.

Hence we ſee, that *learned, acute, rational* Philoſophers are often *Atheiſts*; and thoſe that can demonſtrate the Foundation of Virtue, and paint every Office of it, are Rakes and Debauchees, and will ſell every Appearance of practical Virtue for a Salary of ſo much a Year; whilſt thoſe that ſeem to have little of intellectual Accompliſhments, are Virtuous and Honeſt, have a

Taſte and Reliſh for every practical Virtue.

THE natural Love or Affection of Relations, bears no Proportion to our rational Abilities to ſpeak or write of them.

A PARENT that is of too refin'd an Underſtanding to content himſelf with the Morals of the Goſpel, or its low Way of making Men good, and that wants to be entertain'd with a Virtue of more *Mathematical* Exactneſs, is often content with the Demonſtration, and ſo remains deficient in the plaineſt Duties of domeſtick Affection; when the poor Labourer or Mechanick, that knows not what you mean by a Definition, has all the ſolid Love and Affection that becomes a good Relation. All this, and much more, which you and every one may think for himſelf of the ſame Kind, is a ſufficient Proof, that the *Ground* of Goodneſs in every Man, is ſomething entirely *diſtinct* from our natural Faculties of Reaſon and Speculation.

AND therefore, when you place the Power of your Salvation in your *intellectual* Light, or the Strength of your *own Reaſon*, you place it in your *weakeſt* Part, in the *pooreſt*, moſt

moſt *trifling* and *inſignificant* Thing that belongs to you, and upon that which has the leaſt Effect in human Life.

THE only Good that Reaſon can do to you, is to remove the Impediments of Virtue, and to give room to that inward *Inſtinct* or *Attraction* to God and Goodneſs to diſplay itſelf; that the inmoſt Spirit of your Mind may receive its Strength and Aſſiſtance from the Spirit of God, from which, as the *Needle* from the Loadſtone, it has all its *Inſtinct* of Goodneſs and *Tendency* towards God.

FOR this inward Inſtinct of Goodneſs, or Life of God in the Soul, is all the real and living Goodneſs that is in you, and is as different and diſtinct from natural Reaſon, as the *Light*, and *Heat*, and *Power* and *Virtue* of the Sun, is different from a *Picture* of it upon a Piece of *Canvaſs*, and has as different Effects upon the Mind.

FOR this Light of bare Reaſon, or the reaſoning Faculty of the Mind, has no Contrariety to the Vices of the Heart, it neither kills them, nor is kill'd by them. As Pride, Vanity, Hypocriſy, Envy or Malice, don't

take away from the Mind its *Geometrical* Skill; ſo a Man may be moſt Mathematical in his Demonſtrations of the Religion of Reaſon, when he has extinguiſh'd every good Sentiment of his Heart, and be the moſt zealous for its Excellency and Sufficiency, when he has his Paſſions in the moſt diſordered State.

But in that *Light* of the *Heart*, or *Attraction* to God, which I have ſaid is common to all Mankind in and through Jeſus Chriſt, all is contrary. As it is a Gift and Grace of God, ſo it is a *real Life*, a living Thing, a *Sentiment* of the Heart, and ſo far as it grows and increaſes in us, ſo far it deſtroys all that is bad and corrupt within us. It has the ſame Contariety to all Vices of the Heart, that Light has to Darkneſs, and muſt either ſuppreſs or be ſuppreſs'd by them.

Now when I ſpeak of this Light, or Inſtinct of the *Heart*, or Attraction to God, I have not only the Authority of Scripture, but every Man's own Experience on my ſide; that Diſtinction between the *Head* and the *Heart*, which every one knows how to make, plainly declares for all that I have ſaid. It

ſhews

ſhews that the State, and Manner, and Tendency of our Heart, is all that is good within us; and that the Reaſonings and Speculations of the Head, are only an empty Shew and Noiſe that is made in the *Outſide* of us.

For that which we mean by the *Heart*, plainly ſpeaks thus much; it is a kind of *Life* and *Motion* within us, which every one knows contains all that is good or bad in us; that we are that which our Hearts are, let us talk, and reaſon, and diſpute what we will about Goodneſs and Virtue; and that this State of our Heart is as diſtinct from, and independent of all Speculations of our reaſoning Faculties, as it is diſtinct from, and independent of all the Languages in which a Scholar can reaſon and ſpeculate upon it. And if a Man ſhould ſay, that the Excellency and Sufficiency of natural Religion conſiſted in knowing all the Languages in which Virtue, Goodneſs and Religion are expreſs'd by different Sounds and Characters, he would have ſaid as much Truth, and as well grounded, as he who places the Excellency and Sufficiency of natural Religion in the many Arguments and Demonſtrations which Reaſon can raiſe about it. For all Reaſoning and Speculation ſtand on the *Outſide* of

the Heart, in the ſame ſuperficial Manner as all Languages do.

For our Heart is our *Manner* of Exiſtence, or the State in which we feel ourſelves to be; it is an inward Life, a vital Senſibility, which contains our Manner of feeling what and how we are; it is the State of our Deſires and Tendencies, of inwardly ſeeing, hearing, taſting, reliſhing and feeling that which paſſes within us; it is that to us inwardly with regard to ourſelves, which our Senſes of ſeeing, hearing, feeling, *&c.* are, with regard to Things that are without, or external to us.

Now as Reaſon is a poor, ſuperficial, and inſignificant Thing with reſpect to our outward Senſes, unable to add any thing to our *hearing* and *ſeeing*, &c. or to be the true Power and Life of them, by all its Speculations and Reaſonings upon them; ſo it is much more a poor, and ſuperficial, and inſignificant Thing with reſpect to the inward Senſibility of the Heart, or its ſeeing, feeling, *&c.* and much more unable to add to, or amend the State of the Heart, or become the Life and Power of its Motions, by its Arguings about them.

And

And therefore, to ſeek for the Religion or Perfection of the Heart in the Power of our Reaſon, is more groundleſs and abſurd, and againſt the Nature of Things, than to ſeek for the Perfection and Strength of our Senſes in the Power of our Reaſon.

Now I appeal to every Man in the World for the Truth of all this; for every Man has the fulleſt inward Conviction, that his Heart is not his Reaſon, nor his Reaſon his Heart, but that the one is as different from the other in its whole Nature, as Pain, and Joy, and Deſire, are different from *Definitions* of them; and that as a thouſand Definitions of Joy and Deſire, will not become that Deſire and Joy itſelf; ſo a thouſand Definitions of Religion will not become Religion itſelf, but be always in the ſame State of Diſtance from it; and that all Reaſoning and Speculations upon Religion, are at the ſame State of Diſtance from the Nature and Power of Religion, as Speculations upon our Paſſions are from the Nature and Power of them.

You know, not by Hearſay, Reaſoning, or Books, but by an inward Sentiment, that your Reaſon can be very nicely religious, very

ry ſtrict in its Deſcriptions of Goodneſs, at the ſame time that the Heart is a mere Libertine, ſunk into the very Dregs of Corruption: On the other hand, you know, that when your Reaſon is debauch'd with Arguments, is contending for Prophaneneſs, and ſeems full of Proof that Piety is Superſtition, your Heart at the ſame time has a Virtue in it, that ſecretly diſſents from all that you ſay.

Now all this Proof that the State of Reaſon is not the State of your *Heart*, is the ſame Proof that Reaſon is not the *Power* or Strength of our Religion, becauſe *what* our Heart is, that is our Religion; what belongs to our Heart, that belongs to our Religion; which never had nor can have any other Nature, Power, or Perfection, than that which is the Nature, Power, and Perfection of our Heart.

You are forced to know and feel, whether you will or no, that God has a certain *ſecret Power* within you, which is watching every Opportunity of ſaying ſomething to you, either of yourſelf, the Vanity of the World, or the Guilt and Conſequences of Sin.

THIS is that Inſtinct of Goodneſs, Attraction of God, or Witneſs of himſelf in the Soul of every Man, which without Arguments and Reaſonings riſes up in the Soul, and would be doing ſome good to it, if not quenched and reſiſted by the Noiſe and Hurry either of Pleaſures or Buſineſs.

AND this is every one's *natural Religion*, or Call to God and Goodneſs, which is faithful to every Man, and is the only Foundation of all the Virtue and Goodneſs that ſhall be brought forth in him. And the leaſt *Stirring* of this inward Principle, or Power of Life, is of more Value than all the *Activity* of our Reaſon, which is only as it were a Painter of dead Images, which leave the Heart in the ſame State of Death, and Emptineſs of all Goodneſs in which they find it.

THEREFORE, my dear Friend, know the Place of your Religion, turn inwards, liſten to the Voice of Grace, the Inſtinct of God that ſpeaks and moves within you; and inſtead of forming dead and lifeleſs Images, let your Heart pray to God, that all that is Good and Holy in him, may touch, and

ſtir,

ſtir, and revive all that is capable of Goodneſs and Holineſs in you. Your Heart wants nothing but God, and nothing but your Heart can receive him. This is the only Place and Seat of Religion, and of all Communication between God and you.

We are apt to conſider *Conſcience* only as ſome working of our Heart, that checks us, and ſo we are rather afraid, than fond of it. But if we look'd upon it as it really is, ſo much of *God within* us, revealing himſelf within us, ſo much of a heavenly Life, that is ſtriving to raiſe us from the dead, we ſhould love and adhere to it, as our happy Guide to Heaven.

For this Reaſon, I have call'd this *Spark* of Life, or Inſtinct of Goodneſs, our *inward Redeemer*; not only becauſe it is the only Thing within, that helps forward our Salvation, but alſo becauſe it is the firſt Beginning of Chriſt's *Redemption* in the Souls of all Men, by his becoming the Atonement for all.

And as it is the firſt Step of Chriſt's Redemption in the Soul, and that which became

came their *Capacity* of Salvation; ſo the Progreſs of their Redemption conſiſts in the Increaſe and Growth of this firſt Seed of Life, till the new Man be wholly raiſed up by it.

LASLY, Another real Difference between this *Inſtinct* of Goodneſs, or Piety of the *Heart*, and your Religion of Reaſon, is this, that natural Reaſon in itſelf is incapable of Jeſus Chriſt; it cannot comprehend him, it is at Enmity with him, and ſets itſelf up againſt him. For it feels *no Want* of a Saviour, and therefore is *unwilling* to receive one. Or if it was to admit of a Saviour, it muſt be only ſuch a one as came to increaſe the Number of its *Images* and *Ideas*, or to help it to be *more active* and artful in the ranging, dividing and diſtinguiſhing them.

AND for this Reaſon it is, that a Book of *Ideas* and *Diſtinctions* is more valued by ſome People, than all the Salvation that is offer'd in the Goſpel.

BUT this natural Religion or Inſtinct of Goodneſs, of which I have ſpoken, as God's *free Gift* to all Men in Jeſus Chriſt, has that natural Fitneſs for the receiving of Chriſt, as the Eye has for receiving the Light; it wants

wants him, it desires him, it is for him, it knows him, it rejoices in him, as the Eye wants, desires, knows, and rejoices in the Light. And of this natural Religion, or Religion of the Heart, does our Saviour plainly speak, when he saith, *He that is of God heareth God's Word*, —— and again, *My Sheep hear my Voice.* Therefore this Instinct of Goodness, or Piety of the Heart, though it is God's Gift to Man before his hearing the outward Word, is yet a certain Preparation for it; and if it be brought forth in us, is a never-failing Fitness to receive it. Therefore he that has this *natural* Religion of the *Heart*, of which I have spoken, has the greatest Fitness to receive the Gospel, he is so of *God*, that *he heareth God's Word*, such a Sheep of Christ as knoweth his Voice. And therefore the receiving, or not receiving the Gospel, is the greatest of all Demonstrations, whether a Man hath, or hath not that *right Religion* that is antecedent to it.

NATURAL Religion, when rightly understood, is a real Thing, and of the same Truth as reveal'd Religion. But the Mistake lies here, in our taking natural Religion to be the Work or Effect of natural Reason; whereas Reason, or our Faculty of

reasoning

reaſoning upon our Ideas, is not a *Part* of natural or reveal'd Religion, but only a bare Spectator of its own Images of natural and reveal'd Religion, juſt as it is not a Part of our *hearing* and *ſeeing*; nor can come any nearer to them, than as it is a bare Spectator of its own Images of them.

All Men, by virtue of God's firſt Pardon to *Adam*, are put into a State of Salvation; and as this State, though it is the free Gift of God, is common to all Men, as Men, or born of *Adam*; ſo it may in a good Senſe be call'd their natural State, and the Religion of this State, their natural Religion.

Now the Queſtion is, What is the natural Religion of this State? It is that which his State and Condition ſpeaks to him. Now his Condition and State in the World plainly ſpeaks thus much to him, that he is a *Sinner*, and yet in a State of *Favour* with God, or in a *Poſſibility* of being accepted of him. Every Man's Nature teaches him thus much, with the ſame Certainty that it teaches him, that he is weak and mortal. That he is a Sinner, and at the ſame time an Object of *Divine Mercy*, are things that are made known

to

to him, not by Arguments or Speculation, but by his own being what he is.

THEREFORE the whole of natural Religion consists in a Man's following this Voice of Nature, and acting conformably to it; in acknowledging the *Sinfulness* of his State, and in *imploring* and *relying* upon the *divine Mercy* to be deliver'd from it. This is the whole Truth of natural Religion; an humble *penitent Sense* of Sin, and an humble *Faith* and *Trust* in the *Mercy* of God to be deliver'd from it; though it is not known by what Name to call that Deliverance, or what kind of Saviour is wanted to effect it. But he that thus according to the Direction of his natural State lives before God, in *Penitence*, and in *Faith* in his *Mercy*, is sure of having the Benefit of all the Mercy of God, though he does not know the *Method*, or the *Means*, by which the Mercy of God will save him.

SO that *true*, *natural* Religion and reveal'd Religion agree in these two great and essential Points, that Man is in a State of *Sin*, and yet in a State of *Acceptance* with God thro' his *Mercy*; therefore the Piety of the one, is the Piety of the other, *viz.* a *penitent Sense* of

of Sin, and a humble *Faith* and *Truſt* in God to be delivered from it by *his Mercy*.

And here you may again ſee, why this Natural Religion is to be conſider'd, not as a Matter of *Reaſon*, but as an *Inſtinct* of *Goodneſs*, or Piety of the *Heart*; becauſe it is nothing elſe but *ſo much Goodneſs*, not in *Idea*, but in the very *inward Eſſence* of the Soul, as diſtinguiſhes and preſerves it both from Beaſts and fallen Spirits.

Had a Man no *Senſe* of Shame for his Sins, he would be in the very State of the *Beaſts*; had he no *Faith* and *Hope* in the *Mercy* of God, he would be in the State of the Devils.

Therefore that internal *Sentiment* of *Heart*, that *Inſtinct* of Goodneſs, is his *only true* Religion of Nature, becauſe it is thus the *Preſervation* of his Nature, and the *ſaving* him from being like to Beaſts and fallen Spirits.

Reason therefore, as it is a Faculty of ſpeculating and comparing Ideas, has no more Share in this Religion of Nature, than it has a Share in our natural Powers of *hear-*

ing and *seeing*; and as it can only in a *little Way*, and in certain *Circumstances*, do some outward Service to these *Senses*, so it can only in the same little and low Way help and assist this Religion of Nature by some *outward Services*.

And as this Instinct of Goodness, or inward Sentiment of the Heart, is that alone which *preserves* our Nature, and therefore is alone the *true Religion*, or *Salvation* of Nature; so the whole of all reveal'd Religion is to *improve* this true Religion of Nature in its *two essential Parts*, Penitence for Sin, and Faith and Trust in the Mercy of God. For all reveal'd Religion has only this End, it teaches nothing, intends nothing, but to give us more Reasons for *Penitence*, and more Reasons for *Faith* and *Trust* in the Mercy of God.

And therefore it was that I said, this Instinct of Good, or true Religion of Nature, is the *very Preparation* of the Heart for the Reception of the Gospel. For so much as there is of this *Penitence* and *Faith* living in the Soul, so much it has of Eyes to see, of Ears to hear, and of a Heart to understand all the Truths of Divine Revelation. The

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Humility and Penitence of the Gospel, the Mercies of God in and through Jesus Christ, are as agreeable to a Man in this State of Heart, as Food and Water to the hungry and thirsty Soul. The Gospel presents every thing to him that he wants; and God is thereby become all that to him, which the miserable State of his Soul stood in need of. And so when he finds the Gospel, he finds the Pearl, for which he gladly sells all that he hath.

THEREFORE a Man can have no greater Proof that the Religion of *Nature* is suppressed in him, that he has not the Religion of *Penitence* and *Faith*, than by his Refusal of the Gospel; for the Gospel as naturally agrees with such a State of Heart, as Light mixes with Light, and Darkness with Darkness.

LAY the Cause of Infidelity where you will, it is a certain Truth, that it lies only in this *Insensibility* of Heart, in this *Extinction* of the Religion of Nature. And if the least *Sentiment* of Penitence arises in your Heart, or a *Sensibility* of the Need of *Divine Mercy*, the Gospel has got so far an Entrance into you, and it cannot lose its hold

of you, but by your losing this State of Heart.

LET your Reason pretend what it will, and fancy it has ever so many Objections of *Speculation* and *Argument* against the Gospel, they are all Objections of the Heart. For the Gospel speaks only to the Heart, and nothing but the Heart can either receive or reject it. For this is an eternal Truth, which you cannot too much reflect upon, that *Reason* always *follows* the State of the Heart, and what your Heart is, that is your Reason. If your Heart is full of Sentiments of *Penitence*, and of *Faith* in the divine Mercy, your Reason will take part with your Heart, and will entertain itself with all Arguments, Ideas, and Discourses, that can *exercise* this Religion of the Heart.

BUT if your Heart is shut up in Death and Driness, your Reason will be according to it, a *poor Quibbler* in Words, and dead Images, and will delight in nothing but such dry Objections and Speculations as answer to the Deadness and Insensibility of your Heart.

So

So that what you imagine, of your having a Religion of *pure Reaſon*, is the meereſt Fiction of Deceit that can be impoſed upon you; for Reaſon has nothing of *its own*, it acts nothing of *itſelf*, it barely *reflects* that which comes from the *Heart*, as the *Moon* barely reflects that which comes from the *Sun*; it is the *Servant* of the Heart, and muſt act or not act in Obedience to it; what the Heart *loves*, that Reaſon contends for; and what the Heart has no Inclination to, that Reaſon objects againſt. Therefore there neither is, nor was, nor ever can be any other Religion but the Religion of the Heart, and Reaſon is only its Servant, in the ſame Manner, and in the ſame Degree, whatever the Religion of the Heart be, whether true or falſe.

And to imagine that Natural Religion is the Effect of pure Reaſon and Speculation, is as great an Error againſt the Nature of Things, and more hurtful to you, than to imagine that *natural hearing* and *ſeeing* is the Effect of Reaſon and Speculation.

Natural Religion, if you underſtand it rightly, is a moſt excellent Thing, it is a

right Sentiment of Heart, it is so much Goodness in the Heart, it is its Sensibility both of its Separation from, and its Relation to God; and therefore it shews itself in nothing but in a *penitential Sentiment* of the Weight of its Sins, and in an humble Recourse by *Faith* to the *Mercy* of God.

CALL but this the Religion of *Nature*, and then the more you esteem it, the better; for you cannot wish well to it, without bringing it to the Gospel State of Perfection.

FOR the Religion of the Gospel is this Religion of *Penitence*, and *Faith* in the *Mercy* of God, brought forth into its full Perfection. For the Gospel calls you to nothing, but to know, and understand, and practise a full and real *Penitence*, and to know by *Faith*, such Heights and Depths of the divine Mercy towards you, as the Religion of Nature had only some little uncertain Glimmerings of. Therefore there is the same Agreement, and the same Difference between the *true* Religion of Nature, and the Religion of the Gospel, that there is between the *Breaking* of the Day, and the Rising of the Sun to its *meridian* Height; the one is the *Beginning*,

and

and the other is the *Perfection* of the ſame Thing. And as the Light of the *Day-break*, and the Light of the *Noon-day*, are both the ſame Light, and from the ſame Producer of Light; ſo the Light of the Religion of Nature, and the Light of the Goſpel, are the ſame Light, and from the ſame Producer of Light in the Mind.

IF you only ſtood for ſome time in the firſt *Break* of Day, ſenſible of the Miſery of Darkneſs, and only feeling ſome Hope and Expectation of the Light, yet knowing nothing of that *Globe of Fire* that afterwards was to appear, and bleſs you with ſo many unknown and unhop'd for Joys and Comforts of the Noon-day Light, you would then reſemble one ſtanding for ſome time in the Day-break of Natural Religion, ſenſible of the *Weight* of his Sins, and only *hoping* in God for *ſome kind* of Mercy towards him; yet knowing nothing of that *Globe of Fire*, that *Myſtery* of *divine Love* that was by degrees to diſcover itſelf, and bleſs him with ſo many unknown, unhop'd-for Joys and Comforts of the divine Mercy towards him.

THE original Inſtinct of Goodneſs in the Soul, which I have ſhewn to be the only Re-

ligion of Nature, is the Light of *Day-break* in the Soul, and is that Light which *lighteth every Man that cometh into the World.* The Light of the Goſpel is that *Noon-day* Light, which diſcovers ſuch Joys and Comforts as no one could have thought of, that had only ſtood in the *Break* of Day.

And as no one, when the Day ariſes, can reject or diſpute the Coming or Goodneſs of the Riſing *Sun*, but becauſe he has *loſt* that Senſe which was to *diſtinguiſh* Light from Darkneſs; ſo no one can reject or diſlike, or diſpute againſt the Light of the Goſpel, but he that has *extinguiſh'd* that *Inſtinct* of Goodneſs in his Soul, which *alone* can diſtinguiſh Good from Evil, and make him love the one, and reject the other.

Don't therefore, my dear Friend, deceive yourſelf, nor let any one elſe deceive you. The Matter is of infinite Conſequence that you have before you. You come into the World but once, and have but one Trial, but the Effects of it are to laſt for ever. The Time of diſputing and ſpeculating upon Ideas is ſhort; it can laſt no longer than whilſt the *Sun* of this World can refreſh your Fleſh and Blood, and ſo keep the Soul from knowing

knowing its own Depth, or what has been growing in it. But when this is over, then you muſt know and feel what it is to have a Nature as *deep*, and *ſtrong*, and *large* as Eternity.

If you have liv'd upon the Amuſements of *Reaſon* and Speculation, your Life has been worſe than a *Dream*, and your Soul will, at the End of ſuch a Life, be left to itſelf in its own *Darkneſs*, *Hunger*, *Thirſt*, and *Anxiety*, to be for ever devour'd by its *own Fire*.

But if you have watch'd over that *Inſtinct of Goodneſs* which God planted in your Soul, and have exerciſed yourſelf in that *Penitence* for your Sins, and humble *Faith* in the *Mercy* of God, that the Goſpel propoſes to you; then when your Body falls off from you, you will feel and know what a Kingdom of God lay hid in your Soul, you will ſee that you have a *Life* and *Strength* like that of Eternity, and the Fulneſs of God himſelf will be your everlaſting Enjoyment.

For Heaven and Hell ſtand ready to awake and be reveal'd in you, and can no longer be hid from you, than whilſt you are

under

under the Cover of Flesh and Blood. And then will be fully verified in you that Saying of Scripture, *he that seeketh findeth:* For you will find that which you have sought, and according to your Faith, so will it eternally be done unto you. Your Soul will have nothing taken from it, but it will have all *that Good* which you sought after, and provided for it. You chose to be *saved* only by the Powers of your *own Reason*, and refused the *Mercy* of God that was to have saved you, and therefore you will have that *very Salvation* you have chosen, you will be entirely *without* the *Mercy* of God, and left wholly to your *own Nature*: And that Salvation is the Misery of Hell.

You are now your own *Carver*, and must be *that* which you shall have made of yourself. If the Depth of your Heart has not in this Life's-time its proper Cure; if it has not something done to it, which your *Reason* can no more do, than it can create the Light, your Heart will become your Hell. And if you let the Light of the Gospel shine into it, and revive the *good Seed* of Life in it, then it will become the Seat and Habitation of your Heaven.

You may perhaps imagine, that becauſe you practiſe Sobriety and Juſtice, and are a Friend to moral Behaviour, both in yourſelf and other People, that therefore your *Diſbelief* of the Goſpel cannot proceed from the *Diſorder* of your Heart, or a *Want* of Piety.

But this, Sir, is all Miſtake. For you may have all this moral Behaviour, and yet have *nothing* at all of that *Sentiment* of *Penitence*, and *Faith* in the divine *Mercy*, which I have ſhewn to be the *only true* Religion of Nature.

It is as eaſy to have all this kind of Goodneſs which you appeal to, as it is to be *civil*, *well-bred*, and a Friend to the *Peace* and *Order* of that Society of which one is a Member.

Even an *Atheiſt* may find his Ends, and act ſuitably to his own Principles of Self-love, Eaſe and Reputation, by this moral Behaviour.

But the Preaching of the Goſpel diſcovers all, and ſhews from what Principle

all

all this Morality proceeds. If there was this *Sentiment* of *Penitence* and *Faith* in the Mercy of God at the Bottom, then this Morality would want and rejoice at the Precepts and Doctrines of the Goſpel, becauſe they raiſe a Morality upon the Foundation of *Penitence* and *Faith*. But when this Morality is only a *worldly* Wiſdom, a *Convenience* of Life, a *political* Conformity, and as mere a *Gratification* of *Selfiſhneſs*, as any other worldly Accompliſhments are, then this Morality is in the greateſt Enmity with the Goſpel, becauſe the Goſpel takes away its Worth, and all the Self-accompliſhment that was placed in it.

THEREFORE it is not the mere moral Man that has that *Goodneſs* of the Heart, that is a Qualification to receive the Goſpel: For an *Atheiſt* may be ſuch a *moral* Man; but it is he, whoſe Heart is in a *State* of *Penitence* for his Sins, and *humbly* looking to the *Mercy* of God to be *ſome way* or other deliver'd from them.

THIS is the *only* Foundation of a religious Morality, and this is that *State* of *Heart* which muſt be wanting in *every* Moraliſt that *refuſes* the Goſpel.

HENCE

HENCE therefore it is plain, that you may have a great deal of Morality in your Behaviour, and yet nothing of the *Religion of Nature* in your Heart, and so be entirely unqualified to receive the Gospel, because of the *Disorder* of your Heart. For the Morality of an *unreformed* Heart, adds no more Goodness to it, than *whited Sepulchres* do to the *Rottenness* of dead Men's Bones.

WHAT I say, I say not to reproach you, but from a sincere Desire of doing you all the good that I can. For I have too much Experience myself of the Weakness and Mistakes of human Nature, to reproach any Degree of them in other People. But if you will take in good Part what is well meant, I hope you will find that I have been your Friend in discovering the Bottom of your Disorder.

BUT it may be you will say, you would believe the Gospel if you could, but that its Evidence cannot have that Effect upon your Mind. You may say also, the Gospel is a Matter of Fact; you must examine into the Truth of it, as you do into the Truth of other Matters of History; and as both the internal

internal and external Evidence of the Gospel is much defended and opposed by learned Men, its Evidence is so perplexed, and made a Matter of such laborious and intricate Enquiry, that your Mind cannot come at any Certainty of what you ought to believe concerning the Truth of it.

I WILL therefore propose to you the *shortest*, and at the same time the *surest* of all Methods, and such as you shall either be obliged to acquiesce in as sufficient, or to own that you have suppress'd that *Instinct* of Goodness within you, which I have shewn to be the original Birthright of all Mankind, and to be the *only* State of Heart that *saves* us from being a mere Mixture of the Beasts and the Devils.

I DON'T recommend to you to lay aside Prejudice, and begin again the Controversy from the Bottom, and read all on both Sides with all the Impartiality that you can.

I WOU'D as soon send you on a *Pilgrimage*, to be a *Penitent*, as propose to you this Travel to be a Christian. The Truth of the Gospel lies much nearer to us than we imagine, and we only dispute and wrangle ourselves into a Distance from it. Do

Do you think that you need many Books to ſhew you that you are a *Sinner*, that you have the Diſorder of almoſt all the *Beaſts* within you; that you have beſides this, ſuch Paſſions and Tempers of Pride, Envy, Selfiſhneſs and Malice, as would make you ſhun the Sight of other People, if they could ſee all that paſſes within you? Need any Learning inſtruct you, that at the ſame time that you have all theſe Diſorders, both of the Beaſts and evil Spirits within you, you have a great Deſire to ſeem to be without them, and are affecting continually to have, and appear in thoſe very Virtues which you feel the Want of? When you are full of Hatred and Envy, you affect to be thought good and good-natur'd, when proud, to appear as humble.

Now I deſire you to know no Books, but *this Book* of your own Heart, nor to be well read in any Controverſy but in that which paſſes *within you*, in order to know the Goſpel to be the greateſt of all Truths, and the infallible Voice of God ſpeaking the Way of Salvation to you. No *Eccho* anſwers to the Voice that raiſes it, ſo certainly and agreeably as the Voice of Nature, or the

State

State of your own Heart anſwers to that which the Goſpel preaches unto you. And this I will ſhew you to be the ſhorteſt and ſureſt of all Methods to diſcover the Truth of the Goſpel.

THE Goſpel is built on theſe *two Pillars*, *Firſt*, That you are a *fallen*: *Secondly*, That you are a *redeemed* Creature. Now every Man's own Soul, and what daily paſſes within him, ſpeaks theſe two great Truths to him, with a Conviction and *Senſibility* that cannot be avoided.

YOU have ſeen, and you feel, and know that you are a Sinner, that you have the Diſorders of the Beaſts, and the Depravity of evil Spirits within you. Is not this ſaying to you, not in the Sound of Words, but by the *Frame* and Voice of your Nature, that you are a *fallen* Creature, and not in that State in which a good Being muſt have created you? For I appeal to yourſelf, in your own Degree of Goodneſs, if you could create your own Children, whether you would not create them in a better State, and with leſs Evil, both of the Beaſt and the Devil, in them, than that in which you was born yourſelf?

THERE-

THEREFORE, only ſuppoſing God to have your Degree of Goodneſs, he could not have created the firſt Man, from whom your Nature is deriv'd, in the State that you are; and therefore ſuppoſing him only to be good, you have a ſufficient Proof; but ſuppoſing him to be infinitely good, or Goodneſs itſelf, you have an infallible Demonſtration written in the Frame of your Nature, that you are a *fallen* Creature, or not in that State in which God created you.

AGAIN, Do you want any Learning, or Books, or Reaſoning, to ſhew you, that every Man, as well as yourſelf, affects to appear virtuous, to have good Qualities, and is aſhamed of every beaſtly and diabolical Diſorder; and would ſeem to have Virtues and Goodneſs that he has not, becauſe of an innate Love that he has for them, and from a Senſe of their being proper for him? And is not this ſaying again with the ſame Fulneſs of Certainty, that you are a *redeem'd* Creature, that there is in you an *inward* Redeemer, a *Light* of the Mind, a *Seed* of Goodneſs, an *Inſtinct* to Virtue, given you by God, though without Revelation you don't know *when* nor *how*?

AND is not this such an Evidence of the *Truth* of the Christian Religion, and of its *Fitness* to *save* your Soul, as not only needs not the Assistance of foreign Books and Learning, but is also sufficient to support itself against all the Books and Learning in the World that should oppose it? Can any Eccho answer better to the Voice that raises it, than the Voice of your Nature answers to the Sound of the Gospel? And do you not hereby plainly see, that you stand nearer to the Truth of the Christian Religion, than you do to any thing else? It is only the Description of that which passes within you. It is the Book of yourself, it talks of nothing *out* of you, it speaks but that which is written *within* you, and therefore you have a sufficient Help to understand it. To look for *outward* Testimonies, is like looking for yourself *abroad*; turn but your Eyes inward, and you have no need of Miracles to shew you, that Jesus Christ came from that God that made you, and that he teaches you the only Way to find that Perfection and Happiness for which he made you.

WHAT can the Gospel say to you of the Fall of Man, that your Heart does not feel

to

to be true? What can it say to you of your Redemption, that is not at the same time said to you by the State of your own Soul?

For if you was not fallen, how could you labour under so much Corruption? A sinful Creature cannot come from God in its sinful State. And, on the other hand, if you was not redeem'd, how could you feel a Dislike of Sin, an Inclination to Goodness, and a Desire of appearing virtuous? For what else is this Desire of Goodness, but a certain *inward Principle* that has begun your *Redemption*, and is trying to carry it on?

Now the Christian Religion says nothing to you; it has not one Doctrine, or Practice, or Institution, but what has its immediate Relation to these two great Truths, and is, for the sake of them, either to convince you of your Fall, or to assist your Redemption.

Now if a Revelation from God had only told you, that you had a Mixture of *Evil* and *Good* in you, could you have any doubt about the Truth of such a Revelation? Or if it told you that the Evil came from the Fault of your first Parents, and the Good was God's free Gift to you at their Fall,

that the Evil might be reſiſted and ſuppreſs'd; if it told you, that God had a Deſire, and a Deſign in the Depths of his Mercy, to aſſiſt the *Good* that was in you, that it might conquer and put an entire End to all the Evil of your Nature, would you aſk for Proofs of the Goodneſs of ſuch a Revelation, or of its being worthy of God, and ſuitable to your own Needs?

Now the Chriſtian Religion is this Revelation. It tells you only this great Truth, that you are *fallen* and *redeemed*, that is, that you have a Mixture of *Evil* and *Good* in you; it tells you that God, as early as the *Fall*, redeemed you, when the *Seed* of the Woman became the Enemy of the *Serpent*; that is, as ſoon as the Evil came into you, he of his *free Gift* put a good *Power* into you to withſtand it; it tells you, that from the Beginning of the World, it has been God's gracious Deſire and Deſign in and by Jeſus Chriſt to render your Redemption effectual, that is, to make the *Good* that is in you perfectly overcome all your *Evil.*

COMPLAIN therefore no more of want of Evidence; neither *Books*, nor *Study*, nor *Learning* is wanted; the Goſpel is *within* you,

you, and you are its *Evidence*; it is preach'd unto you in your own Boſom, and every thing within you is a *Proof* of the Truth of it.

Ask how you ſhall know there is ſuch a thing as Day and Night; for the Fall and Redemption are as manifeſt *within* you, as Day and Night are manifeſt *without* you.

Here, Sir, in this intimate and true Knowledge of yourſelf lies the moſt precious Evidence of the Goſpel, and is as near to you, as you are to yourſelf; becauſe all that is ſaid and declar'd, and recorded in the Goſpel, is only a plain Record of that which is ſaid and done, and doing in yourſelf.

And when you once feel it thus prov'd to you, by its Agreement with the State of your own Nature, then it becomes a Pearl that is dearer to you than your Life; and what is beſt, it is then a Pearl which no one can rob you of. You are then in ſuch Aſſurance and Poſſeſſion of the Power and Goodneſs of Chriſt, as thoſe blind Men were, whoſe Eyes he had opened to ſee the Light.

Then all the Wrangle and Diſpute of Learned Men againſt the Truth of the Go-

ſpel, will ſignify no more to you, nor raiſe any more Doubt in you, than if by *Hiſtory* and *Criticiſm* they would prove, that you never had any Benefit from the Light of the Sun.

IF you go *only* outwardly to work, and ſeek only for an outward Proof of the Truth of the Goſpel, you can only know it by ſuch Labours, and in ſuch Uncertainty as you know other Matters of Hiſtory, and muſt be always balancing what is ſaid for, and againſt it. And if you come to believe it this way, your Faith will be held by an uncertain Tenure, you will be alarm'd at every new Attack, and frighted at every new Enemy that pretends to leſſen the Evidence of the Goſpel.

BUT theſe, Sir, are Difficulties that we make to ourſelves, by neglecting the proper Evidence of the Goſpel, and chuſing only to know it, as we know other Hiſtories that have no *Relation* to us, or *Connection* with our own State.

THE Goſpel is not a Hiſtory of ſomething that was done and paſt 1700 Years ago, or of a Redemption that was then *preſent*, and

and only to be tranſmitted to Poſterity as a Matter of *Hiſtory*; but it is the Declaration of a Redeemer, or a redeeming Power that is always in its *redeeming State*, and equally *preſent* to every Man.

We all ſtand as near to the Reaſons and Motives for receiving the Goſpel, as they did to whom it was firſt preach'd. No one then did, or could receive Jeſus Chriſt when he was on Earth, but for the ſame Reaſons, that the *Sick*, the *Lame*, and the *Blind*, ſought to him to be cur'd, namely, becauſe they felt their *Infirmities*, and wanted to be *reliev'd* from them. But if this State of Heart, or their Senſibility of their Condition, of what they were, and what they wanted, was then the *only poſſible* Reaſon they could have for receiving Chriſt; then it follows, that every Man of every Age, has all the Reaſons for receiving or not receiving the Goſpel within himſelf, and ſtands juſt as near to, and juſt as far from the Evidence of it, as thoſe did who firſt heard it.

If you know of no Burden or *Weight* of Sin, nor *want* any *Aſſiſtance* to overcome it, the Goſpel has *no Evidence* for you; and tho' you had ſtood by our Saviour, you had been

never the nearer to it. But if you know your State, as the *Sick*, the *Lame*, and the *Blind* knew their State; if you groan under the Power of Sin, and are looking towards God for ſome Aſſiſtance to overcome it, then you have *all* the *Reaſons* for receiving the Goſpel written in your Heart, and you ſtand as *near* all its *proper* Evidence, whether you was born the laſt Age, or 1700 Years ago.

Now if you don't *know* and *feel*, that the Goſpel has this Foundation in you, that you have that *Fall* and *Redemption* in you that it teaches, then all external Evidence of it can be of no uſe to you, becauſe you are not the *Perſon* that wants *ſuch* a Salvation.

But if you know that theſe two things are written in the Frame of your Nature, that Evil and Good, or the *Fall* and the *Redemption*, are at Strife within you, and that you want ſome Divine Aſſiſtance to help you to overcome the Evil that is in you; then the Goſpel needs no external Evidence, becauſe your Heart is a Witneſs of all the Truth of it. For you are then only doing that in a lower Degree, which the Goſpel teaches

and

and enables you to do in a more perfect and prevailing Manner.

FURTHER, if you have only that *Inſtinct* of Goodneſs in you, which I have ſhewn to be the *only Religion* of *Nature*; if you have a Deſire to act ſuitably to this State of your Heart, this Struggle of Evil and Good that is in you, and are weary of your Sins, and deſirous to be deliver'd from them, then you are fully prepared to love, admire, and receive all the Precepts of the Goſpel, becauſe they have no End, but to do that which you want and deſire to have done in you; that is, to ſuppreſs the Power of Evil in you, to deſtroy the old Man, or the firſt Life of your corrupt Nature, and to raiſe the new Man, or Principle of Goodneſs that is in you, to its full State of Strength and Perfection.

AND here you have the ſhorteſt and ſureſt of all Methods, to find both the Truth and Excellency, and Neceſſity of the Goſpel Method of Salvation.

I PUT no Labour or deep Enquiry upon your Hands: I deſire you only to know, what you cannot help knowing, that you have *Good* and *Evil* alive, and at work in you.

For

For this is the whole of the Fall of *Adam*, and of the Redemption of Jesus Christ. Say that you have no Evil in you, and I will not desire you to believe the Fall of *Adam*. Say that you have no Sense of Goodness in you, and I will not desire you to acknowledge the Redemption through Jesus Christ. But if neither of these can be deny'd to be in you, if your own Heart confesses these two things; how can you want a Proof of the Truth of that Religion, which only tells you that which your own Heart is a Witness of?

AGAIN, Say that you have no *Instinct* of Goodness in you, that you have no *Dislike* of the Corruption of your Nature, nor the *smallest* Desire to be free from it, and then I will excuse your Ignorance of the Truth and Fitness of the Precepts of the Gospel.

BUT if you will but own *so much* of natural Religion, as to be *at all* troubled at your Sins, or but *secretly wish* that God would *some way* or other help you to get the better of them; then you are under a Necessity of seeing and knowing that the Precepts of the Gospel are highly suited to the State of your Soul, to assist *this Degree* of natural Religion

in

in you, and to help you to *that Conqueſt* over Sin which you want.

So that from this plain and eaſy Knowledge of yourſelf, you are abſolutely obliged either to deny the *moſt known* State of your Heart, and to deny that you have *any Degree*, or *Deſire* of Goodneſs in you; or to own the Goſpel to have *every thing* in it, both as to Doctrine and Precept, that ſtrictly anſwers to the *State* and *Neceſſities*, and good Inclinations of your Heart.

And therefore the Proof of the Goſpel is at *no Diſtance* from you, requires no Labour of Learning, or Search of Hiſtory, but ariſes from the moſt obvious Knowledge of yourſelf, what you are, and what you want. And you may have the utmoſt Aſſurance, that you cannot hurt or deceive yourſelf in this ſhort Method that I have recommended. For if you cannot be hurt or deceiv'd in believing yourſelf to be a *Sinner*, and yet to be in a State that *admits* of the divine *Mercy* to you, then you are ſure that you cannot have any Hurt or Deceit put upon you by the Goſpel; becauſe it is to do nothing to you, you are to receive nothing from it, but a *Confir-*

mation

mation of your *Penitence*, and a *Strengthening* your *Faith* in the Mercy of God.

UNDERSTAND all the Goſpel in this Manner, and then you underſtand it according to the Truth, as it is in itſelf.

FOR there is not a Doctrine or Precept of the Goſpel, but is given you for this End; to perfect your Penitence, to ſhew you all the Grounds, and Reaſons, and Extent of it, and to confirm, increaſe, and exerciſe your Faith in the Mercy of God, by ſuch a Diſcovery of God, and his Goodneſs towards you, as without the Goſpel could not have been known.

SO then, if you know the Religion of *Nature*, the Religion of *Penitence* and *Faith*, to be a true and good Religion; if the Proof of the Truth and Goodneſs of this Religion lies *within you*, then the Proof of the Truth and Goodneſs of the Goſpel is in the *ſame Degree* of Nearneſs to you, and you cannot but know it in the ſame Manner and Degree as you know yourſelf, what you are, and what you want.

THUS

THUS much may ſerve to convince my unbelieving Reader, if I have ſuch a one, whom I would fain lead to God, that I have ſaid nothing in favour of a modern Religion of Reaſon; which I have ſhewn to have the *Vanity*, *Inſignificancy*, and *Sin* of the ancient Idolatry in it, and to be that *very Confidence* in natural Strength, and *Hardneſs of Heart*, which keeps fallen Angels Priſoners of Darkneſs.

I MUST now ſay a word to the zealous Chriſtian, who may perhaps imagine, from what I have ſaid of that inward Light, which is the *Gift of God* to all Men in Jeſus Chriſt, that I have brought this Light too near to the advantageous State of reveal'd Religion, whether Jewiſh or Chriſtian.

To ſuch a one I ſay, firſt, that what I have ſaid of this *Light* of the Mind, or *Inſtinct* of Goodneſs common to all Men, is ſo much ſaid of the *Light* and of the *Benefit* of Divine Revelation. Becauſe this *Light* of the Mind, or *Inſtinct* of Goodneſs, is not ſomething *independent* of, and *antecedent* to all divine Revelation, but was the *Effect* of God's revealing himſelf as *reconcil'd* to *Adam*

through

through the *Seed of the Woman.* God's pardoning *Adam* as the *Head* and *Repreſentative* of all Mankind, and giving him a Mediator and *Redeemer*, was putting him into a State and Capacity of being *renewed* in his Mind; and this *renewing Power*, which God then by pardoning him beſtowed upon him, is that *Inſtinct* of Goodneſs, or *Light* of the Mind, of which I have ſpoken.

And therefore all the *Poſſibility* of Religion, and all that is *good* in it, is to be aſcribed to divine Revelation.

Secondly, What I have ſaid of this common Light, or Piety of the Heart, is only to ſignify, that they have a *Poſſibility* of ſuch good Diſpoſitions as belong to thoſe, of whom it is ſaid, *He that is of God, heareth God's Word*; and of ſuch as Chriſt ſpoke, when he ſaid, *My Sheep hear my Voice.*

Now if there were not a *Poſſibility* or *Capacity* of this Degree of Goodneſs in Men, diſtinct from all outward Revelation, How could Mankind be fit for God to make a Revelation to? For if Men could not be in *this State* of Goodneſs, ſo as to be *prepared* or *qualify'd* Hearers of the Word of God, why ſhould

ſhould God ſpeak to them? Or why ſhould the Voice of Chriſt be ſounded, if there were *no Sheep* that could know it? Therefore what I have ſaid of this Light of Men, is only ſo much ſaid of their *Capacity* to receive divine Revelation; it is only a *Glimmering* of Light, a *Seed* of Goodneſs, a *Poſſibility* of Piety, which lies only in the Soul, as the *Beginning* of its Salvation, and therefore is in great want of, and muſt be much benefited by further Revelations from God.

I HAVE not conſider'd it as a *Species* of Religion that may *truſt* in *itſelf*, or ſet up *itſelf* againſt divine Revelation, as having no Need of it. When it is thus, it is not the Religion that I ſpeak of, it is ſo far from being then the *Light* of Chriſt in the Soul, or the *Inſtinct* of Goodneſs that it had from him, that it is the *Darkneſs* and *Depravity* of the Heart, and the *Foundation* of that Hell which will be at laſt manifeſted in it.

LASTLY, If my zealous Chriſtian ſhould find it a diſagreeable Thought to him, to think that *all Mankind* have had ſome *Benefit* from Chriſt, and that the *Seed of the Woman* from the Beginning has help'd, and will to the End of the World help and call

every

every Man to reſiſt and make War againſt the Serpent; I muſt tell him, he need have no greater Proof than this, that his own Heart is not yet truly Chriſtian, that he is not a true Diſciple of that Lord who *would have all Men to be ſaved.*

HAVING ſaid thus much to guard againſt all Miſapprehenſion, either by the Unbeliever, or the Chriſtian, I now return to my Subject, concerning the Benefits of Chriſt, as he is the Saviour of Mankind.

NOW this great Truth that I have already declar'd, namely, that all Mankind were pardoned and redeemed in *Adam*'s Pardon and Redemption; that at the Fall, Jeſus Chriſt became the *ſecond Adam*, or Parent of all Mankind, who from him received a Principle or Seed of Life, an Inſtinct of Goodneſs, which was to be in every Man a *Beginning* of a new Birth, a *Poſſibility* of his Salvation, or receiving a new Man from this ſecond *Adam*, in the ſame Reality as he received a *natural* Life from the firſt *Adam*; this great and glorious Truth is of great Importance when rightly known, and is the Key to all the Myſteries of Scripture; it leads

you

you into the Fulneſs of the greateſt Truths, and diſperſes all Difficulties.

THIS *free Gift* of God to all Men, in thus making all Men *Partakers* of Chriſt's Redemption, by a Seed of Life, which all Men, as Men, receive from Chriſt, is the true and ſolid Meaning of that which is call'd *Preventing Grace*, and which, when rightly ſpoken of, is ſaid to be common to all Men. It is *Grace*, becauſe it is God's *free Gift*; we could not lay hold of it by any Power of our own, nor had any Right to claim it. It is *Preventing* Grace, becauſe it prevents, or goes before, and is not given us for any thing that we have done. And therefore it has its plain Diſtinction from God's *aſſiſting* Grace, which always is in *Proportion* to the Nature of our Actions, and only works as they work.

HENCE there is a full End of all the wretched Diſputes of an abominable *Election* and *Reprobation*, and of other Diſputes concerning the Grace of God.

FOR if all Men, as Sons of *Adam*, are by the *free Gift* of God made Sons of the *ſecond Adam*, and, as ſuch, have a *Principle* or *Seed*

of Life in them from him, in order to be raiſed up to a Perfection of the new Man in Jeſus Chriſt; and if this *Seed* of Life, or *Inſtinct* of Goodneſs, or Light of the Mind, is the *General Preventing* Grace of all Men, that enables them ſo to act as to obtain God's *aſſiſting* Grace in the Renewal of their Minds; then you muſt eaſily ſee, that all Men have a *general Call* and a general *Capacity* to obtain their Salvation, and that the Doctrine of *particular abſolute* Election and Reprobation is pluck'd up by the Roots, and moſt of the Difficulties of God's Diſpenſations fairly ſolv'd. But this by the by.

Now you muſt have obſerved that this *general* Grace, or *Redemption*, or *Life* given to all Men in Chriſt as their *ſecond Adam*, is not done only by an *outward teaching*, as when one teaches another the Way of a new Life, or by an *outward Adoption*, as when a Perſon takes a Stranger to be his Son; but by the *Communication* of an eſſential *Seed* or *Principle* of Life from the ſecond *Adam* to all the Sons of the firſt *Adam*.

From which Seed or Principle of Life, every Son of *Adam* has Chriſt for his ſpiritual Father and Parent in the *ſame Reality*, as

as he had the firſt *Adam* for his natural Parent.

For this Reaſon, the *Change* that Religion aims at, is conſtantly repreſented as a *New Birth*, and our Progreſs in Religion as our Progreſs in *Regeneration*, or being born again. We are not call'd upon only to change our *Notions*, or to receive ſuch an *Alteration*, as *Scholars* may receive from their *Teachers*, but to die to ourſelves, that a new Life may be raiſed up in us; or to ſuffer ſomething to be revived in us that is not of our own Growth, or any Change that we can make upon ourſelves.

Thus ſays our Lord, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.**

And to ſhew that this new Birth is to be underſtood according to the *literal Truth* of the Expreſſion, there is added, *That which is born of the Fleſh is Fleſh, and that which is born of the Spirit is Spirit.* Therefore the Birth of the Spirit is as *real* as the Birth of the Fleſh, and Chriſt is a Principle of Life

* John iii. 5.

to us, as surely as we derive our Flesh from *Adam*.

AGAIN, *The first Adam was made a living Soul, the last Adam was made a quickning Spirit.** That is, the first *Adam* was made to be a Fountain, or Original, of a *natural Life* to Men; the second *Adam* was made a Reviver or Parent of a *spiritual Life* in Men. Therefore the spiritual Life deriv'd from the second *Adam*, is in the same *Degree of Reality*, as the natural Life deriv'd from the first *Adam*. The Apostle adds, *The first is of the Earth, earthy; the second is the Lord from Heaven. And as is the earthy, such are they also that are earthy: And as is the heavenly, such are they also that are heavenly.*

THEREFORE those that are related to Christ, have his heavenly *Life* and *Nature* in them, in the same *Reality* as those that are related to *Adam* have his earthy Nature in them. *And as we have bore the Image of the earthy, so we shall also bear the Image of the heavenly.*

THEREFORE, as we bear the Image of the first *Adam*, by having *his Nature and Life* in us,

* 1 Cor. xv. 45.

us, *deriv'd*, from him; so we can only bear the Image of the second, by having his *Nature and Life* in us, *deriv'd* from him.

So that it is an undoubted Truth, that Christ is our second *Adam*, or a Raiser of a *new Birth* and *Life* in us, in the same Reality as we have our natural Birth and Life from *Adam*. Hence it is that you see so much mention in Scripture of Christ's being *in us*, *form'd* in us, *reveal'd* in us, of our *putting* on Christ, of our receiving Life from him, as the Branches from the Vine. Hence also so much mention of a *new* and *old* Man that is in us, and the whole of Religion represented as a Contest betwixt this twofold Man that is in us, the one from the first, the other from the second *Adam*.

The Knowledge of this great Truth, that Christ is our second *Adam*, as mention'd above, renders all the most mysterious, and seemingly hard Passages of Scripture, not only plainly intelligible, but full of a most affecting Sense. Thus when it is said, that Christ must be *formed* in us, and that *we are Members of his Body, of his Flesh, and of his Bones*, &c.* All this, and the like, is high-

* Eph. v. 30.

ly intelligible, as ſoon as it is known, that Chriſt is the *Parent* of a ſpiritual *Man* in us, in the ſame *Reality*, as *Adam* is the Parent of our natural Life.

THUS alſo when Chriſt ſaith, *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you.* And again, *I am the Bread of Life, he that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.** And again, *Whoſoever ſhall drink the Water that I ſhall give him, ſhall never thirſt: But the Water that I ſhall give him, ſhall be in him a Well of Water ſpringing up into everlaſting Life.*† And again, *I am the Reſurrection and the Life.—Whoſoever liveth and believeth in me, ſhall never die.* ‖

NOW if Jeſus Chriſt had been only a Teacher of *Morality*, how unaccountable muſt all this Language have been? But as ſoon as it is known that he is a ſpiritual *Parent*, or *Principle* of Life to us, in the ſame Reality as we derive our Fleſh and Blood from *Adam*, and that this *Life* lieth in us as a *Seed*, which is to be brought forth to the Fulneſs of its Stature by *Faith* in Chriſt, then all theſe Paſſages have a Meaning that is plainly

* John vi. 35. † John iv. 15. ‖ John xi. 25.

plainly intelligible, yet never to be exhauſted, but is always ſuited to the State and Progreſs of the Reader.

FOR if Chriſt is a Principle of Life to us, and this Life is *drawn* into, or *formed* in us by means of our *Faith*; then how juſtly are we ſaid to eat Chriſt as the *Bread of Life*, to *eat his Fleſh, and drink his Blood*, &c. when by Faith we draw him into us, as our Principle of Life? For what can expreſs the Nature of this *Faith*, ſo well as *Hunger* and *Thirſt*? Or how can it be a *real* Faith, unleſs it have much of the Nature of *Hunger*, of a ſtrong *Deſire*, and ardent *Thirſt*?

THEREFORE all theſe Expreſſions are as *literally* ſuited to the Nature of the Thing, to *that* which Chriſt is to us, as human Words can be, and are not a Language adapted to our *Reaſon*, to increaſe its Ideas; but are the Language of Heaven to the heavenly Part of us, and are *only* to excite, direct, and confirm our *Faith* in Chriſt, or to raiſe, increaſe, and exerciſe our *Hunger*, *Thirſt* and *Deſire* of the new Birth of Chriſt in our Soul.

BUT this Author knowing nothing of this Doctrine, is forc'd to deny the moſt precious

Truths of Scripture. Thus all that our Saviour says of himself in the sixth of St. *John*, of his *Flesh* being *Meat indeed*, *and his Blood Drink indeed*, and of the *Necessity of eating and drinking it, to have eternal Life in us*; all this, says this Author, *was only a very high figurative Representation to the* Jews *then about him, of their Duty and Obligation to receive into their Hearts, and digest his whole Doctrine, as the Food and Life of their Souls.* *

THEREFORE, according to this Author, Christ is our Life, in no other Meaning or Sense, than any other Person who teaches us any Doctrine that may do us good, and we have no Life from him any other way, than we may have from any Teacher of useful Truths. And therefore what he says of himself, of his being the *Life* of the World, has just as much Truth in it, as if any of the Apostles had said the same things of themselves. Nay, had *Socrates* or *Plato*, or any body else, preached the same Gospel that our Saviour has done, there had been just the same Meaning, and neither more nor less in it than in the Gospel of Jesus Christ.

St. JOHN

* Page 100.

St. JOHN ſaith, *Who is a Liar, but he that denieth that Jeſus is the Chriſt? He is Anti-chriſt that denieth the Father and the Son.**

NOW ſurely the Son could not be mentioned with the Father, as an equal Object of our Faith and Acknowledgment, if he could not in *Reality* be ſaid to be our *Life* in ſuch a Senſe, as the *Father* may be ſaid to be *our God*, not by a *very high* or *ſtrong Figure of Speech*, but in Truth and Reality.

THE Scriptures tell us, that Jeſus Chriſt is the *Word that was with God*, and *was that God by whom all things were made.* † *That by him all things were created that are in Heaven and in Earth, viſible and inviſible,——and that in him all things conſiſt.* ‖

MUST not this Author be here oblig'd to have recourſe to much *higher and ſtronger Figures of Speech*, to account for the Meaning of theſe Expreſſions? For if there is any thing in the Nature of our Saviour, to ſupport the *literal* Meaning and Truth of theſe Expreſſions, then it muſt not only be *groundleſs*, but abſolutely *falſe*, to ſay, that we

* 1 John ii. 22. † John i. 3. ‖ Col. i. 16.

we can only be ſaid *to dwell in him*, or have *our Life* from him, by a very high or *ſtrong Figure* of Speech.

For ſurely, if all things both in Heaven and Earth are created by him, if *in him all things conſiſt*, then it may be ſaid without any ſtrong Figure, that he is *our Life*, and that we *dwell in him, and he in us*, in the ſame Reality, as we are ſaid to *live, and move, and have our Being in God.* For if this Creator becomes our Redeemer, we may be ſaid to receive Life from him, to be new born, or created again by him, in the ſame Reality and Fulneſs of Truth, as we can be ſaid to be created by him at firſt.

When therefore this Author ſaith, *We may be ſaid (by a ſtrong Figure of Speech) to dwell in him, and he in us; to be one with Chriſt, and Chriſt with us*, that is, that *Chriſt and we, to all the Intents and Purpoſes of true Religion, ſhall be in perfect Friendſhip and Union together* *: It is the ſame bare-fac'd Denial of the Goſpel, the ſame direct Blaſphemy againſt God, as to affirm, that God can only by a *ſtrong Figure of Speech*, be ſaid to be our *Life*, our *Creator*, *in whom we live, and move*,

* Page 111.

move, and have our Being. It is the ſame Blaſphemy as to affirm, that we have no Relation to, or Dependance upon God, or Exiſtence in him, but ſuch as any *Party* of People, whether at *Court*, or the *Exchange*, have with one another, when they are to all the *Intents* and *Purpoſes of their Party* Intereſt, in *perfect Friendſhip* and *Union* together.

But to return: From this Doctrine of Chriſt's being a *Principle* of Life, or *Parent* of a new Birth in us, we may ſee the plain Reaſon, why the Scripture deſcribes a Chriſtian as a Creature or Inſtrument of the Holy Spirit, and entirely animated by it, ſo far as he is truly Chriſtian. Becauſe as Chriſtianity conſiſts in the Birth of a new Man within us, it muſt needs have a Spirit and Breath as ſuitable to it, as the Spirit and Air of this World is ſuitable to a Life of Fleſh and Blood. And as every Thought and Motion of our outward Man muſt be in, and by the Aſſiſtance of the Spirit, and Air of this outward World; ſo every Thought, and Motion, and Deſire of our inward ſpiritual Man, muſt be in, and by the Aſſiſtance of the Spirit, and Air of that World, whoſe Creature it is.

Now

Now, was there not as really this new ſpiritual Man within us, in the ſame Reality of Exiſtence, as our outward rational Nature, there could be no Foundation for this Doctrine of the Neceſſity of God's Holy Spirit. Nor could the Scripture Account of the Guidance of that Holy Spirit be at all intelligible, upon this Suppoſition, that we had nothing more in us, but our *outward rational* Nature.

Thus when it is ſaid, *No one can call Jeſus the Lord, but by the Holy Spirit:* How could this be intelligible, or have any Truth in it, if there were not a Principle in us, a ſpiritual Man, diſtinct from our rational Nature? For our rational Nature can as well call Jeſus Lord, as it can call any one elſe Lord, or as *Judas* ſaid, *Hail Maſter.*

Therefore ſince Man in his natural State, and by his Powers as a rational Man, cannot truly call Jeſus Lord, it follows, that he has a ſpiritual Nature or Principle in him, entirely diſtinct from his rational Nature, and which receiving its Life and Power from the Spirit of God, has alone the *Power* of owning,

owning, knowing, and receiving Jesus Christ as Lord.

St. PAUL saith, *Ye are not in the Flesh, but in the Spirit, if so be the Spirit of God dwelleth in you. Now if any Man hath not the Spirit of Christ, he is none of his.** And again; *Now we have received not the Spirit of this World, but the Spirit which is of God, that we might know the things that are freely given to us of God. But the natural Man receiveth not the things of the Spirit of God; for they are Foolishness unto him, neither can he know them, because they are spiritually discerned.*†

THEREFORE there is a *spiritual Life*, or *Man* within us, by which alone we have our *Communication* with God, and which is so distinct and different from our *natural, rational* Man, that they are of a Nature contrary to each other. The one is by Nature fitted to receive, and know the things of the Spirit of God; the other has a Nature that cannot know, nor receive them.

THIS is not to be understood, as if the natural Man could not understand the Words of

* Rom. viii. 9. † 1 Cor. ii. 12.

of Scripture, as other Words are to be underſtood, for he can reaſon and diſcourſe as well upon Scripture, and the things of the Spirit of God, as upon other Matters.

NEITHER are we to take him that is able to *diſcern* things ſpiritually, to be only ſuch a one whoſe Faculty of *Reaſoning* is aſſiſted by the Holy Spirit. For this does not make the ſpiritual Man here ſpoken of. No, the Subject of the Holy Spirit, or that which operates upon in us, is not our *reaſoning Faculty*, it no more aſſiſts our Reaſon in this manner, than it aſſiſts our Eyes to read a difficult Print, or our Ears to hear Sounds more diſtinctly.

FOR as the Holy Spirit is *Holineſs* itſelf, or the *Life* and *Power* of Holineſs, ſo it operates only in the manner of itſelf, and only upon that Part of us, which has its own Nature, or a real Agreement with it. Therefore the ſpiritual Man that is animated, enlighten'd and guided by the Holy Spirit, is that *vital Inſtinct* of Goodneſs, that *Spark* of Life, of which I have ſpoken ſo much, and which ſhews itſelf in an inward *Sentiment* of the *Weight* of Sin, and in an inward

Sentiment

Sentiment of *Hope* and Converſion to the *Mercy* of God.

THIS is the Beginning, or Foundation, or Seed of that ſpiritual Man, for whom the Scriptures are written, to whom they ſpeak, and who alone has a Capacity to hear and receive them, becauſe he alone has a Capacity to be animated, moved, and governed by the Holy Spirit.

AND therefore it is, that our Saviour ſaith ſo often, *He that hath ears to hear, let him hear.* Meaning only this inward State or Senſibility of the Heart. He is ſo far from ſaying, according to modern Learning, he that hath *clear Ideas*, that has accuſtom'd himſelf to *Reaſon*, and diſtinguiſh about them; he that can ſpeculate impartially, and ſearch into the Nature of Things, Actions and Perſons, by comparing the Ideas of them; let ſuch a one ſo prepared, draw near to the Kingdom of Heaven; he is ſo far from ſaying any thing like this, that he rejects it all as the *Burden* and *Darkneſs* of the Heart, and ſays, *Except ye be converted, and become as little Children, ye cannot enter into the Kindom of God.*

BUT

BUT you will perhaps ſay, If the Scriptures are not propoſed to our *Reaſon*, if Reaſon is not the *Subject* or *Faculty* of Religion in us; is not this the ſame as to ſay, that the Scriptures and Religion are propoſed to the *unreaſonable* Part of us? Is it not ſaying, that we muſt neglect or ſuppreſs that which is moſt excellent in us, in order to be religious?

YOU ſhall ſee Reaſon poſſeſſed of all that belongs to it, and yet Religion ſet up in a better Place.

I WILL grant you much more than you imagine in reſpect of Reaſon; I will grant it to have as great a Share in the good Things of Religion, as it has in the good Things of this Life; that it can aſſiſt the Soul, juſt as it can aſſiſt the Body; that it has the ſame Power and Virtue in the *ſpiritual* World that it has in the *natural* World; that it can communicate to us as much of the one as of the other, and is of the ſame Uſe and Importance in the one as in the other. Can you aſk more?

Now

Now Man consider'd as a Member of this World, that is to have his Share in the Good that is in it, is a *sensible* and a *rational* Creature; that is, he has a certain Number of *Senses*, as Seeing, Hearing, Tasting, Smelling and Touching, by which he is *sensible* of that which the outward World, in which he is plac'd, can do to him, or communicate to him, he is sensible of what Kind and Degree of Happiness he can have from it; besides these *Organs* of Sense, he has a *Power* or Faculty of *reasoning* upon the Ideas which he has receiv'd by these Senses.

Now how is it, that this World, or the good things of this World are communicated to Man? How is he put in Possession of them? To what *Part* of him are they proposed? Are his *Senses* or his *Reason* the Means of his having so much as he has, or can have from this World?

Now here you must degrade Reason, just as much as it is degraded by Religion. And as we say, that the good Things of Scripture and Religion are not proposed to our Reason; so you must say, that the good

Things of this World are not propoſed to our Reaſon. And as St. *Paul* ſays, the *natural* Man cannot receive the Things of the Spirit of God, becauſe they are *ſpiritually* diſcerned; ſo you muſt alſo ſay, the *rational* Man cannot receive the Things of this World, becauſe they are to be *ſenſibly* received, that is, by the Organs of Senſe.

THUS muſt you neceſſarily ſet Reaſon as low, with reſpect to the Things of this World, as it is ſet with reſpect to the Things of the ſpiritual World. It is no more the Means of communicating the good Things of the one, than of communicating the good Things of the other.

IT ſtands in the ſame Incapacity in one World, as in the other.

FOR every one knows, that we know no more, can receive no more, can poſſeſs no more of any thing that is communicable to us from this World, than what we know, receive and poſſeſs by our *Senſes*, or that *ſenſible Capacity* that is in us, of having ſomething communicated to us by the World. *Sounds* are only propos'd to our *Ears*, Light to our *Eyes*; nothing is communicated

municated to our *Reaſon*; no Part of the World hath any Communication with it. Reaſon therefore has no *higher* Office or Power in the Things of this World, than in the Things of Religion. The World is only ſo far known, received and poſſeſs'd, as we receive and poſſeſs it by our Senſes. And Reaſon ſtands by, as an impotent Spectator, only beholding and ſpeculating upon its *own Ideas* and *Notions* of what has paſs'd between the World and the *ſenſible* Part of the Soul.

And as this is the State of Man in this World, where he receives all the Good he can receive from it, by a *Senſibility* of his Nature, entirely diſtinct from his Faculty of reaſoning; ſo is it his State with regard to the ſpiritual World, where he ſtands only capable of receiving the inviſible good Things of it, by a *Senſibility* of his Nature, or ſuch a Capacity as *lets* the ſpiritual World into him, in the manner as the natural is let into him in this Life. Religion therefore does no more violence to your Reaſon, or rejects it in any *other way*, than as all the good Things of this Life reject it. It is not *Seeing*, it is not *Hearing*, it is not *Taſting* and Feeling the Things of this Life, it can

ſupply the Place of no one of theſe Senſes. Now it is only thus *helpleſs* and *uſeleſs* in Religion; it is neither Seeing, nor Hearing, Taſting nor Feeling of ſpiritual Things; therefore in the Things of Religion, and in the Things of this World, it has *one* and the *ſame* Inſignificancy. So that the Things of the Spirit of God belong not to Reaſon, cannot be known and receiv'd by it, for the ſame Reaſon, that the good Things of this World belong not to Reaſon, and cannot be known and receiv'd by it.

It is the *Senſibility* of the Soul that muſt receive what this World can communicate to it; it is the *Senſibility* of the Soul that muſt receive what God can communicate to it. Reaſon may follow after in either Caſe, and view through its own Glaſs what is done, but it can do no more.

Now the *Senſibility* of the Soul, which is its Capacity for Divine Communications, or for the Operation of God's Holy Spirit upon it, conſiſts in an *inward Sentiment* of the *Weight* and Diſorder of *Sin*, and in an inward *Sentiment* of *Hope* and *Converſion* to the Mercy of God. This is the firſt *Seed* of Life, ſown into the Soul when *Adam* was

was redeemed; and it is this *Seed* of Life, or *Senſibility*, that the Holy Spirit of God acts upon, moves and quickens, and enlightens; and to this it is, that all that is ſaid in the Scripture is addreſs'd. Nothing but this *Senſibility*, or State of Heart, has Eyes to ſee, or Ears to hear the *Things* of the Spirit of God.

REASON may be here of the ſame Service to us, as it may be when we want any of the Enjoyments of this Life. It may take away a *Cover* from our Eyes, or open our Window-ſhutters, when we want the Light, but it can do no more towards ſeeing, than to make way for the Light to act upon our Eyes. This is all its *Office* and *Ability* in the good Things of Religion, it may remove that which hinders the *Senſibility* of the Soul, or prevents the Divine Light's acting upon it, but it can do no more.

HENCE you may judge of the following Paſſage of the *Plain Account*, *We may be ſure we are pleaſing God, whilſt we are obeying the Command of his Son. — But in this particular Inſtance of our Duty*, we can with *Reaſon go farther, I ſay* with Reaſon; *becauſe the Benefits received from all ſuch Performances* by rea-

ſonable Creatures, *cannot poſſibly be receiv'd but in* a reaſonable *way*. *Theſe Duties, how well ſoever perform'd, cannot be ſuppos'd to operate* as Charms; *nor to influence us, as if we were only* Clock-Work, or Machines, *to be acted upon by the arbitrary* Force of a ſuperior Being *.

Now all this is in direct Contradiction to the Nature and State of Man in this World. For no good thing of this World, no Power or Virtue in the whole Syſtem of Beings that ſurround us, can poſſibly be communicated to our *Reaſon*, or by the *Way* of our Reaſon. Whatever the World communicates to us of its Power and Virtue muſt be communicated to the *Senſibility* of our Nature, to that Part of us which is as diſtinct from our reaſoning Faculty, as *ſeeing* the Light is diſtinct from a *Conjecture* about the Nature of it.

Now let us ſuppoſe a Man to ſtand in this World, only with his *rational* Nature, or Faculty of *reaſoning*, but deſtitute of the *Senſibility* of his Nature, or the *Organs* of Senſe; What would all this World, or all the Good of it ſignify to him? If he was to receive nothing but by the *way* of *Reaſon*, would

* Page 154.

would it not be the ſame thing as to ſay, that he was to receive nothing from it?

Now this is the State that this Author would have you be in, with relation to God, and the ſpiritual World. No Power, or Virtue, or Influence of God, or the ſpiritual World, is to be communicated to you, but by the *way of Reaſon*, and you are to ſtand with relation to all the Riches and Powers, and Virtues of God, and the ſpiritual World, in the ſame State as he ſtands in this World, who is to know and feel, and poſſeſs no more of it, than he can know, and feel, and poſſeſs by the way of Reaſon, without any *one Senſe*. Therefore it is plain, that this Author deſires all Communication from God to you, to be as much at an end, as all Communication from this World muſt be at an end, if you had not *one Senſe* left.

I HAVE juſt ſuppos'd a Man to ſtand in this World, *without* all Senſibility of Nature, endued only with a Faculty of *reaſoning*; let it now be ſuppos'd, that you had a Power to awaken a Senſibility of Nature in him, and to help him to all thoſe Senſes that are common to Man. Would you ſay, this muſt by no means be done? Would you ſay, that you

must keep off this Senſibility of Nature, that you might preſerve him a free Agent? And that if the Light and Heat of the Sun, the Virtues and Powers of the World, ſhould operate upon him in any other manner than by the way of Reaſon, he would be turn'd from a rational Creature, into a mere Machine and Clock-work.

Now this is the Way that this Author would preſerve you a *Free Agent*, with relation to God, and the ſpiritual World: He will not allow you to have any Senſes, that he may preſerve your Reaſon. For if God, or the ſpiritual World, could do that to you, which this outward World can do to a Man that has his Senſes; if God ſhould communicate any Good to you, as the *Sun* communicates its Light and good Influence without the Aſſiſtance of your Reaſon, and only by making you *ſenſible* of them, you are undone, the *Freedom* and *Rationality* of your Nature is loſt, and you are turn'd into *Clock-work*.

Let me aſk this rational Man, who is ſo great an Enemy to all that is not done in a *rational Way*, whether he feels no Attachment to the World, and his Intereſt in it; whether he purſues it *no farther*, and has no

Senſibility

Senſibility of its Power over him, but juſt ſo much as *pure Reaſon* and the Light of the Goſpel raiſe in him; whether he has no *Self-love*, no *Family-love*, no *Party-love*, no *Ambition*, no *Pride*, no *Senſuality*, but what is weigh'd out to him by Arguments and Motives of pure Reaſon, enlighten'd by the Letter of the Goſpel? Now if there is ſomething of thoſe Tempers in him, ariſing from ſome *ſecret Power* that is working in him, that has not all its *Life* and *Working* from pure *Reaſon*, will he therefore ſay, that he is a mere *Machine*, that he has no Liberty left, that he is no longer a rational Creature; Now if a Degree of Goodneſs ſhould ſteal upon him this way, without conſulting his Reaſon, if he ſhould find a *heavenly* Love, a *Purity* of Heart, an *Attraction* to God, a Deſire of *Holineſs*, a *Poverty* of *Spirit*, a *Contempt* of the World, a *Senſibility* of the Greatneſs of eternal Things, *ſtirring* and *awakened* in him in a greater degree than ever he intended to have them by his *own Reaſon*, would he be oblig'd to cry out, that his *reaſonable Soul* was undone, that he had loſt the *Rationality* of his Nature, was become a *Machine*, becauſe ſuch a Senſe of God and Goodneſs had got Entrance into him without conſulting his Reaſon?

And if God is as ready to operate upon our Souls, and to manifeſt his Power and Preſence in them, when we give way to it, as the World and the Devil are when we leave an entrance for them, has a Preacher of the Goſpel any Authority from thence, to reproach this divine Aſſiſtance, as *Communications and Impreſſions from above, which leave the Mind in a State ſatisfied with what carries no rational Satifaction in it ?* *.

For however this Author may pleaſe himſelf with thinking that his Mind is free from *Communications and Impreſſions from above, and ſatisfy'd only with ſuch Things as carry a rational Satisfaction in them* ; yet it is an eternal immutable Truth, founded in the Nature of Things, that no Soul can enjoy any Degree of Good whatever, but by a *Communication* or *Impreſſion* of ſomething upon it.

Every Creature, as ſuch, is by the Neceſſity of its Nature, in a State of *Poverty* and *Want*, and may be defin'd to be only a *Capacity* to receive ſo much Good as ſhall be communicated to it, or impreſs'd upon it. Were not this the State of our Souls, it would not

* Page 156.

not be the State of our Bodies; and as the Body ſtands in this World in Poverty and Want, only *capable* of being fed, nouriſhed, comforted and bleſſed by Communications and Impreſſions from the Things that ſurround it, ſo the Soul ſtands in the ſame Poverty and Want in the ſpiritual World, and *only capable* of being nouriſhed, comforted, and bleſſed by Communications and Impreſſions from God.

So that this Author's Satisfaction which he has choſen for himſelf, a Satisfaction purely *rational*, or by *way* of his Reaſon, inſtead of divine Impreſſions, is the Choice of a Man in a *Dream*, that knows nothing of the Nature of God, or of his Soul, or of the State and Nature of Things. For the Satisfaction of every Being, from the higheſt Angel to the loweſt of human Creatures, is all *ſenſible*, and wholly ſeated in the *Senſibility* of their Nature.

This is as certain, as that a Child has no *rational* Satisfaction; for no Man ever was ſatisfied or diſſatisfied for any other Reaſon, or upon any other Account, than as a Child is ſatisfied or diſſatisfied, namely, according as its *Senſes*, or the *Senſibility* of its Nature,

Nature, has or has not that which is agreeable to it. For Nature ſhews what it is in a Child, and does not become *another* thing in a grown Man. The Child has no Cunning or Fraud, and therefore he plainly owns what he wants and cries for it.

GROWN Men are under the ſame *Senſibility* of Nature, want only what the Child wanted, *viz.* to have their Senſes gratified, but they have the Cunning not to *own* it, and the Fraud to *pretend* ſomething elſe.

AND thus it muſt be with every human Creature. He muſt be govern'd by *this Senſibility* of his Nature, muſt be happy or unhappy, according as his Senſes are gratified, till *ſuch time* as he is born again from above, till the *new Birth* has awaken'd *another Senſibility* in him, and opened a way for divine *Communications* and *Impreſſions* to have more Effect upon him, than the Things of this World have upon his natural Senſes. For no created Being whatever, can any Moment of Time be free from Communications and Impreſſions of ſome kind or other; if it is not governed by Communications and Impreſſions from *above*, it is certainly governed

verned by Communications and Impreſſions from *below*.

THE *Needle* that is touch'd with the *Loadſtone*, does not *then begin* to be under the *Power* of Attraction, for it was under the Power of Attraction from the Earth before. And if it loſes the Attraction of the Loadſtone, it does not ceaſe to be attracted by ſomething elſe.

THE Soul that is touch'd with an Impreſſion from God, does not *then begin* to be under the *Power* of ſomething that acts upon it, for the World and the Devil, or the Nature of thoſe Things that ſurround it, attract it, and act upon it. For as it has ſomething of the Nature of every thing in it, ſo the whole Nature of Things as continually act upon it by Impreſſions, as the *Sun* acts upon every thing that has any thing of the *Nature* of the Sun in it.

NOW the *Freedom* of the Will, is not a Freedom *from* Communications and Impreſſions, but is only a Liberty of *chuſing* to be made happy, either by yielding ourſelves up to the *Attraction* or *Operation* of God upon us, or to be miſerable, by yielding ourſelves

up

up to the *Impreſſions* of the World, and ſenſible Things.

THERE is no *middle* way; if we *reject* or make ourſelves *incapable* of Impreſſions from God, we are the Machines and Clock-work of this ſenſible World.

TWO Men born blind may talk and diſpute about receiving Light in a *rational way*, and think it ought only to be received by their *Reaſon*, or in Conformity to its Power of ſpeculating; as ſoon as their Eyes are opened, they both ſee that *Reaſon* was a *Fool*, and that Light can only act upon them by way of *Impreſſion* upon the Senſibility of their Nature.

IT is ſo far therefore from being a dangerous Deluſion to *expect*, *deſire*, *believe*, and *pray* for Communications and Impreſſions from above, by means of the holy Sacrament, that it is as right and ſound a Faith, and as beneficial to the Soul, as to believe that the Goodneſs of God's Providence is in every thing, and that every thing is bleſſed by his Power and Preſence in it to the faithful Receiver.

ALL

ALL the Perfections of God have ſome kind of Similitude or Reſemblance of their Power in the Perfections of the *Sun*, which refreſh our animal and rational Nature by continual Communications and Impreſſions upon it, as the Perfections of God communicate and impreſs themſelves upon the inmoſt Spirit of our Souls.

AND he that would have his animal rational Nature comforted and refreſhed only in a *rational* way, without Communications and Impreſſions from the Sun, would be juſt ſuch a *Pleader* for *Reaſon*, as he that would have religious Satisfaction only in a rational way, without Communications and Impreſſions from above.

FOR the Impreſſions from God are more neceſſary and eſſential to the pious Life of the Soul, than the Impreſſions of the Sun are to the comfortable Life of our outward rational Man.

AND he that prays for nothing elſe but theſe divine Communications and Impreſſions, who thinks of nothing elſe, deſires nothing elſe, truſts in nothing elſe, as able to comfort,

comfort, ſtrengthen, and enrich his Soul: He that is thus, all *Prayer*, all *Love*, all *Deſire*, and all *Faith*, in theſe *Communications* and *Impreſſions* from above, is juſt in the ſame State of *Sobriety*, as he that only prays that God *would not leave him to himſelf*.

For he that is without any thing of theſe Communications and Impreſſions of God upon him, is in the ſame State of *Death* and *Separation* from God as the Devils are. And to turn Men from the *Faith* and *Love*, and *Deſire* of theſe divine Impreſſions, is to lay the *Axe* to the Root of Religion, and is as *direct* a way to *Atheiſm*, as to teach them, as *Epicurus* did, that God is *afar off*. For a God *without* any Communications and Impreſſions upon us, and a God *afar off*, are equally atheiſtical Tenets, equally deſtructive of all Piety.

The one Opinion is the ſame Denial of God as the other.

And when Men have once loſt *all Senſe* of the Neceſſity of being inwardly, inviſibly, and ſecretly ſupported, aſſiſted, guided, and bleſſed by Communications and Impreſſions of God upon their Souls, it ſignifies not

not much what Religion they profeſs, or for what Reaſon they profeſs it, whether they have the Reaſon of *Epicurus*, or *Hobbs*, or this *Author*. For a Religion has no good of Religion in it, but ſo far as it introduces the *Life*, *Power*, and *Preſence* of God into the Soul.

For there is nothing good even in Heaven itſelf, but the *Fulneſs* of divine Communications and Impreſſions; no Wretchedneſs in Hell, but what ariſes from an entire Ceſſation of them; and this Life has no *Poſſibility* of being changed into a heavenly Life, but ſo far as it is capable of divine Communications and Impreſſions.

For as the *Sun* is the Light of this World, only by Communications and Impreſſions of his Light upon all Objects, according to their Capacity to receive it; ſo God is the God of all his Creatures, only by Communications and Impreſſions of his Life, and Power, and Preſence upon all his Creatures, according to their Capacity to receive them. And therefore to diſcredit and ridicule the *Deſire*, *Hunger*, *Faith*, and *Expectation* of divine Communications and Impreſſions in all Acts and Parts of Religion, is to teach Men to

unite Religion with *Atheiſm*, and to make their very Acts of Religion, a *Renunciation* of, and *Departure* from God.

HAD this Author openly and plainly ſaid with *Epicurus*, God is *afar off*, the *Atheiſm* had been plain and apparent, and confeſſed by all; and yet he has ſaid more than this; for to ſay that we are without all Communications and Impreſſions of God upon us, for this Reaſon, becauſe they would make us *Machines* and *Clock-work*, and could give us no *rational* Satisfaction, is not only ſaying that God is *afar off*, but that he *ought* and *muſt* continue to be ſo, if we are not to be Machines, and loſe the Rationality of our Nature. So that according to this Author's Doctrine, rational and free Agents are not only to believe with *Epicurus*, but alſo ought to rejoice that God is *afar off*, and to deſire, for the ſake of the Rationality of their Nature, that he may always be at the ſame Diſtanee from them.

HENCE it is, that this Author is, as *Epicurus* was, forced to invent a *ſummum bonum*, or chief *Good* for Man, excluſive of the Enjoyment of God. Thus ſays he, *The higheſt Good of mortal Man, is the uniform Practice*

of

*of Morality, chosen by ourselves, as our Happiness here, and our unspeakable Reward hereafter.**

For as *Epicurus* was forc'd to place the *highest Good* of Man in his *Philosophical Garden*, because he had separated the Gods from Men, and placed them apart by themselves; so this Author having rejected all divine Communications and Impressions upon us, as having no rational Satisfaction in them, as making us Machines and Clock-work, was forc'd to invent a *highest Good* for mortal Man, both here and hereafter, that has nothing of Good in it.

Epicurus therefore and this *Parochial Minister* of the Gospel agree in this; First, that they place the *highest Good*, or *Happiness* of Man, in something that is *exclusive* of God. Secondly, that they place it in something that they *can do* for themselves.

The *Church*, of which this Author says he is a *Minister*, sings every Day, *Holy, Holy, Holy, Lord God, Heaven and Earth are full of thy Majesty and Glory*; but according to him, it sings of something that is no Part of its Happiness, either here or hereafter.

* Page 157.

THE Goſpel, of which he pretends to be a Preacher, brings the glad Tidings of a Saviour, and Salvation to all Mankind; but he preaches a *higheſt Good* of mortal Man, that has nothing of this Saviour or Salvation in it.

JESUS Chriſt ſays, *Except a Man be born again of the Water and the Spirit, he cannot enter into the Kingdom of God.* That *as the Father raiſes up the dead, and quickeneth them, even ſo the Son quickeneth whom he will.** And *that to as many as received him, to them gave he Power to become the Sons of God.* Who *were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God.*† Again, *If ye abide in me, and my Words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you. Ask and ye ſhall receive, that your Joy may be full. If any Man love me, my Father will love him, and we will come unto him, and make our abode with him.* The Apoſtle ſaith, *Giving thanks unto the Father, who hath deliver'd us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son, in whom we have Redemption through his Blood.*

Now

* John v. 21. † John i. 12.

Now had a *Celſus*, or a *Porphyry*, or any *modern* Adverſary of the Goſpel, a mind to ſhew their utmoſt *Deteſtation* and *Abhorrence* of theſe Doctrines, of a Birth of the *Spirit*, a *Birth* of God, a *quickening Saviour*, a Life *in him* and through him, a Redemption *thro' his Blood*, a *Tranſlation into his Kingdom*, of our *asking and receiving all* through him, of his Father's and his *Abode* in us, had they the greateſt Deſire to perſuade all People that all this was a *groundleſs Fiction*, without the leaſt Truth or Reaſonableneſs in it, need they declare any more, or deſire any more to be believ'd than this, *That the higheſt Good of Man, is the uniform Practice of Morality, choſen by ourſelves, as our Happineſs here, and our unſpeakable Reward hereafter?* For is not this the ſame thing as to ſay, all the Doctrines of the Goſpel *Saviour* and Salvation, of a *new Birth*, of the Spirit of God, of *Redemption through Chriſt*, of *Righteouſneſs* in him, of entering into *his Kingdom*, are abſolutely falſe? For it is the ſame total Denial of all the Chriſtian Method of Salvation, as to ſay, that we have our Happineſs or higheſt Good both here and hereafter from *Epicurus*. For the Salvation, and Happineſs, and eternal Life which we receive through Jeſus

Chriſt, is equally deny'd and rejected as falſe, whether you place our *higheſt Good* in what we can do for ourſelves, or in what *Epicurus* can do for us.

THE Scripture ſaith, *The Gift of God is eternal Life, through Jeſus Chriſt our Lord.** And again, *He that hath the Son, hath Life; and he who hath not the Son, hath not Life.*† Again, *By Grace ye are ſaved through Faith; and that not of yourſelves, it is the Gift of God.*‖ And again, *If Chriſt be not raiſed, ye are yet in your Sins:* And, *as in Adam all died, ſo in Chriſt ſhall all be made alive.* And again, *Your Life is hid with Chriſt in God. When Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory.*‡

NOW this Author does not expreſsly ſay all this is abſolutely falſe, and not fit to be believ'd, but he only deſires you to believe ſomething, that will ſhew it to be *impoſſible* to be true.

FOR if our *own Morality, choſen by our ſelves, is our higheſt Good and Reward both here and hereafter,* it is impoſſible to be true, *that*

* Rom. vi. 23. † 1 John v. 12. ‖ Eph. ii. 8.
‡ Col. iii. 3.

that we have *no Life* but in the *Son of God*, or that eternal Life is the *Gift of God* to us through Jesus Christ, or that we are *sav'd by Grace*, through Faith, *and not of ourselves.*

So that this Author is not to be considered as one that has barely mistaken something in the Nature of the Sacrament, but as one that rejects the *whole Method* of Salvation through Jesus Christ, and will have no Happiness or Redemption from him here, or eternal Life hereafter.

When therefore he saith, *Do we not partake of the Benefit of Remission of our Sins, by partaking of the Lord's Supper worthily? I must answer, No; if the Gospel be true.**

This ought to have no more Weight with you, than if *Celsus* or *Porphyry*, or *Hobbs*, had said the same thing. For since he makes our *own Morality*, chosen by ourselves, to be our *highest Good, both here and hereafter*, he as absolutely rejects our Salvation through Jesus Christ, and denies the Love and Goodness of God towards us in Christ Jesus, to be our *highest Good, both here* and *hereafter*, as ever *Celsus* or *Porphyry* did:

* Page 144.

And therefore can have no more Right or Pretence to explain any Part of that Salvation, which he has so totally denied, than they had. In the Gospel, says he, *No Pardon of past Sins is promised or given*, unless to those just *converted, renouncing their Sins, and baptized into the Christian Faith; or to those, who having sinned after Baptism, actually amend their Lives.* This is to shew you, that there is no Remission of Sins obtain'd by the worthy partaking of the Sacrament, *if the Gospel be true.*

Now in the Gospel, our Blessed Lord seeing their Faith, *saith to the Sick of the Palsy, Son, be of good cheer, thy Sins are forgiven thee.*

Now here Pardon of Sins is given, directly contrary to this Author's Assertion, to one not converted and baptized into the Christian Faith, but because of his and their *Faith* that brought him on a Bed.

AGAIN, of *Magdalen*, our Lord saith, *Her Sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little.*

HERE

HERE you see again a plain Confutation of this Author's Doctrine; for here Remission of Sins is actually given and declar'd to be due to *Love*, and Love is affirm'd to be the *Measure* it.

THEREFORE it is an undeniable Doctrine of the Gospel, that *Faith* and *Love* are *certain* Means of obtaining Remission of our Sins; if therefore the Sacrament is an *Exercise* of our *Faith* and *Love*, then we have the utmost Assurance from our Saviour's own Words, that we thereby obtain Remission of our Sins.

BUT this Author has another Argument against it, taken from our *Liturgy*. In our Publick *Office*, says he, *it is not supposed that the worthy partaking of the Lord's Supper does itself operate this Forgiveness; but it is made part of a Prayer to God, that they who have* partaken *of it*, may obtain *Remission of their Sins*, &c. *They are taught to pray thus, after the Act of Communion is over*, which supposes that it is not already obtain'd *.

NOW if there was any Truth or Reason in this Argument, it would follow, that our Saviour's

* Page 145.

Saviour's Apoſtles had obtain'd *no Remiſſion* of Sins from him; and tho' he had *choſen* them out of the World, called them his *Friends*, and declared his *extraordinary Love* for them, and tho' they *left all and followed* him, yet he had not done that for them, which he had done for the ſick of the Palſy, and many others; for this Reaſon, becauſe he had taught and enjoin'd them a Form of Prayer, in which they were to *pray for the Forgiveneſs of their Sins.*

For if it is rightly argued, that there is *no Remiſſion* of Sins obtained by the Uſe of the Sacrament, becauſe *afterwards* there is *Prayer* made for the Forgiveneſs of Sins, then it muſt follow, that our Saviour's Apoſtles could not have received any Remiſſion of Sins, when he taught them to pray for it. It muſt follow alſo, that he never intended that they ſhould be in the *State* of new Converts, *baptized* for the Remiſſion of their Sins, becauſe then they could not without great Abſurdity have uſed that Form of Prayer which he gave them.

It follows alſo, that the Apoſtles could not have taught this Form of Prayer, or enjoin'd the Uſe of it to their new baptiz'd Converts,

Converts, becauſe it would have been, according to this Author, a proving to them, that they had not received the Pardon of their Sins by Baptiſm.

Now the Inconſiſtency which this Author finds in praying for the Forgiveneſs of Sins, and all other Benefits of Chriſt's Paſſion, after the Reception of the Sacrament, if the Sacrament itſelf was a means of obtaining them, all this Inconſiſtency and Difficulty had been remov'd, if he had only known or acknowledg'd, that the Chriſtian Life is a *progreſſive* State, and that Forgiveneſs of Sins is a Grace and Benefit of Jeſus Chriſt, beſtow'd upon us in the ſame manner as every other Grace or degree of Holineſs, as a *Talent* to be improv'd, as a *Seed* to be nouriſhed up by us to its full Growth. And for this Reaſon it is, that we are oblig'd to pray for every Grace, and every Virtue, that we have *already* received, becauſe we have receiv'd it to grow up in us, and *Prayer* or *Deſire* of it is the only Soil in which it can grow.

Thus he to whom God has *already* given the Grace of *Penitence*, for that reaſon *prays* for Penitence; he that has already received

ceiv'd of God the Gift of *Faith*, for that reaſon prays, *Lord, help thou mine Unbelief*; and he that is the *fulleſt* of Righteouſneſs, feels the greateſt *Hunger* and *Thirſt* after it.

BUT according to this Author's Religion, he that has receiv'd the Spirit of God, cannot be ſuppos'd to pray for it; and yet according to the Religion of the *Goſpel*, no one can pray for it, but becauſe he has received it.

I SHALL now only add a word or two on what this Author ſays in Defence of the *Safety* of his Doctrine of the Sacrament, tho' it ſhould be erroneous.

It ought certainly, ſays he, *to be* far from the *Thoughts of every Chriſtian to leſſen* any *Privileges, or undervalue any Promiſes, annexed by Chriſt to any Duty or Inſtitution of his Religion. It is an inexcuſable Careleſsneſs to do it for want of due Conſideration.*— *But this*, I think, *may with Truth be ſaid, that an Error of this ſort* (ſhould it be ſuppoſed) *does not* really hurt *any Chriſtian, nor alter the Effect of the Duty at all* *.

THE

* Pref. p. 5.

THE Safety therefore of his Doctrine of the Sacrament, ſuppoſing it to leſſen and undervalue the Benefits of it, is grounded upon this general Propoſition, which he takes to be a great Truth, *viz.* "That to "leſſen or undervalue the Privileges and "Promiſes annex'd *to any Duty* or *Inſtitu-* "*tion by* Jeſus Chriſt, does not *really hurt* "any Chriſtian, or *alter the Effect* of the "Duty at all."

NOW this Doctrine directly leads to *Infidelity*, for Infidelity is nothing elſe but a *leſſening* and *undervaluing* the Privileges and Promiſes annexed to *Faith* in Chriſt.

THE Scripture ſaith, *In this was manifeſted the Love of God toward us, becauſe that God ſent his only begotten Son into the World, that we might* live *thro'* him; and again, *He ſent his Son to be the* Propitiation for our Sins*. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh*, but have eternal Life. Here the Privilege and Promiſe of *Life*, and *Atonement* for our Sins, is annex'd to *Faith* in Chriſt; but according to this Author, it does you no *real Hurt*, nor *alters* the *Effect* of your Faith at all, though you

leſſen

* 1 John iv. 9,

leſſen and *undervalue* this Privilege and Promiſe of Life, and Atonement for your Sins, offer'd to your Faith in Chriſt Jeſus.

Is not this directly ſaying, that Infidelity is as ſafe and beneficial to you, as a Belief of the Privileges and Promiſes of the Goſpel? Is it not ſaying, that it is as beneficial to you to eſteem of Chriſt only as a Carpenter's Son, as to expect *Atonement* and *Life* from him, as the only begotten Son of God?

It is ſaid of our bleſſed Lord, that among thoſe of his own Country *he did no mighty Works, becauſe of their Unbelief.* Now what was their *Unbelief?* It was nothing but the *Infidelity* which this Author would prove to be *harmleſs*; it was only a *leſſening* and *undervaluing* all thoſe Privileges and Promiſes which our Saviour offered to thoſe that would have a juſt Senſe of the Value of them. Now if we leſſen or undervalue any Privileges and Promiſes annex'd to Faith in Chriſt, or any other Duty, ſuch *Unbelief* will certainly have the ſame Effect upon us that it had upon thoſe amongſt whom Chriſt liv'd, it will hinder him from doing any mighty Works among us, or in other Words, render our Knowledge and Profeſſion of him ineffectual to our Salvation.

Prayer

Prayer and *Faith* are amongſt the greateſt Duties of the Chriſtian Life, and are the moſt powerful Means of obtaining all the Bleſſings of our Salvation. Now to theſe two Duties the greateſt *Privileges* and *Promiſes* are annex'd by Chriſt. The Promiſe of the Holy Spirit is made to Prayer. Now, according to this Author, if you leſſen and undervalue this Privilege and Promiſe annex'd to Prayer, if you grow indifferent about the Neceſſity or Benefit of the Holy Spirit, and fancy that you are ſufficient of yourſelf for all the Virtue that you want, all this does you no *real Hurt*, nor *alters* at all the *Effect* of your Prayer.

AGAIN, another Privilege annexed to Prayer, is that of being heard in and thro' the *Name* of *Chriſt*.

Hitherto, ſays our bleſſed Lord, *ye have asked nothing in my Name; ask and ye ſhall receive, that your Joy may be full——Whatſoever ye ſhall ask the Father in my Name, he will give it you* *.

Now if any Infidel, to abate your Zeal for, and Confidence in this kind of Prayer, ſhould teach you, that no one can ſuffer any *real Hurt*

* John xvi. 24.

Hurt by *leſſening* and undervaluing Prayer in the *Name of Chriſt*, and that it would have the ſame Effect upon you, tho' you expected little or no Good from it, the Goſpel would be preach'd to you, juſt as it is by this Author.

AGAIN, *All things whatſoever ye ſhall ask in Prayer, believing, ye ſhall receive.* Now what is this *believing*, but an entire Faith in the Privileges and Promiſes annex'd to Prayer?

BUT if Prayer is effectual becauſe of this Faith in the Promiſes made to Prayer, then every one ſuffers a *real Hurt*, and the *Effect* of his Prayer is altogether hinder'd by this want of Faith, or by a leſſening and undervaluing the Privileges and Promiſes annex'd to it.

BUT if this Author's Doctrine was true, it might then be ſaid, in Contradiction to the Goſpel, Prayer does you as much real good when you have little or no Faith in it, as when you have ever ſo much, and your believing is no help to your receiving.

THE Scriptures attribute a kind of Omnipotency to Faith; thus, *All things are poſſible to him that believeth.* Again, *According*

to

to thy Faith, ſo be it done unto thee. — *Thy Faith hath ſav'd thee.* —— *Thy Faith hath made thee whole.* But according to this Author, it muſt be ſaid, that the Want of Faith does you no *real Hurt*, that you will be *heal'd* and *ſav'd, and have all things done to you*, in the ſame manner, whether you be faithleſs or believing.

AND on this Foundation it is that he grounds your *Safety* in receiving his Doctrine of the Sacrament, though he ſhould have leſſened and undervalued the Benefits annexed to it. But you ought to obſerve, that you can have no Safety in receiving his Doctrine of the Sacrament, unleſs it be ſafe for you to receive another Goſpel.

HAD the *Sick*, the *Lame*, the *Blind*, and the *Deaf* believed that which this Author would have you believe, as ſafe Doctrine, *viz.* that to leſſen and undervalue the Promiſes and Privileges made to Faith, could do them no *real Hurt*, they had continued in their Infirmities, merely for knowing Jeſus Chriſt and the Goſpel as this Author would have you know them.

WHEN two *blind* Men ran crying after our Saviour to have Mercy on them, *he ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, yea, Lord. Then touch'd he their Eyes, ſaying, according to your Faith be it unto you. And their Eyes were opened**. The poor Woman that wanted to be healed of her Infirmity, ſaid, *If I may but touch his Cloaths I ſhall be whole:* Upon this Faith of the Woman, our Saviour ſaid, *I perceive that Virtue is gone out of me*; and turning him about, and ſeeing the Woman, *he ſaid unto her, Daughter, be of good comfort, thy Faith hath made thee whole* †.

NOW, had the blind Men anſwer'd to our Saviour's Queſtion, No, Lord, we do not believe that thou canſt give us Sight; had the diſeaſed Woman ſaid, I am ſo far from expecting to be heal'd by touching his Cloaths, that I don't believe he has the Power of healing in himſelf; according to this Author, their *Infidelity* muſt have help'd them to juſt the ſame Benefit from Chriſt, as their *Faith* did, notwithſtanding that Chriſt himſelf aſcribes it to their Faith. For unleſs it be true, that their want of Faith had help'd them

* Matth. ix. 27. † Matth. ix. 20. Luke viii. 46.

them to the ſame Benefit from Chriſt that their Faith did, it cannot be true, that to *leſſen and undervalue the Privileges and Promiſes annex'd to any Duty, does you no real Hurt, nor alters the Effect of it at all.*

And therefore the Safety which this Author propoſes to you, in leſſening and undervaluing the Privileges and Promiſes annex'd to the Sacrament, is only the Safety of Infidelity, and ſuch a Safety as they are in, who leſſen and undervalue the Privileges and Promiſes annex'd to Faith in Jeſus Chriſt.

And indeed herein he is, though inconſiſtent with the Goſpel, very conſiſtent with himſelf. For if, as he has ſaid, *an uniform Morality choſen by ourſelves, is our higheſt Good both here and hereafter*; our higheſt Good makes Chriſt as needleſs to us as the Sacrament; for if this is true, you can no more need the Benefits of a Saviour, than the Benefits of a Sacrament, and it can ſignify nothing to your Happineſs, whatever Privileges and Promiſes are offer'd to you in the Goſpel, becauſe you want none, can receive none as a Part of your Happineſs, becauſe you have it all from yourſelf, both here and hereafter.

So

So that if this Minister of the Gospel carries his Point with you, if you believe his Doctrine of the Sacrament, upon the *Principles* on which he teaches it, you may indeed retain something of the *outward Form* of the Sacrament, but must reject the *whole Salvation* of the Gospel.

FINIS.

THE

GROUNDS *and* REASONS

OF

Chriſtian Regeneration,

OR, THE

NEW-BIRTH.

Offered to the Conſideration of

CHRISTIANS *and* DEISTS.

By *WILLIAM LAW*, M. A.

The FOURTH EDITION.

LONDON:

Printed for W. INNYS, and J. RICHARDSON,
in *Pater-Noſter-Row.*

MDCCLVI.

Price One Shilling.

THE
INTRODUCTION.

I Should reckon it a Matter of great Importance, if I knew how to beſpeak the *ſerious Attention* of the Reader to one of the greateſt Articles of the Chriſtian Religion, and of the greateſt Concernment to himſelf.

And though the Subject is *particular*, and ſeems only to relate to *one Point*, yet the Things which will here come under Conſideration, will extend to Matters of the moſt general Moment, and contain the moſt affecting Reaſons to awaken and convert the Heart both of the *Deiſt*, and the Chriſtian.

For it is my Intent ſo to ſearch and lay open the true Grounds and Reaſons of the Chriſtian *New-Birth*, that the Things ſaid, may equally reach both theſe ſorts of Readers.

For the Deiſts, and Unbelievers, have a great Share of my compaſſionate Affections, and I never can think, or write of the infinite

Bleſſings of the Chriſtian Redemption, without feeling in my Heart, an impatient Longing to ſee them the happy Partakers of them. And as one naturally believes, what one ſtrongly wiſhes; ſo I cannot help hoping, that both Chriſtians and *Deiſts* will here find Truths of ſuch a Nature, as muſt in ſome Degree touch their Hearts, if not read with *Prejudice* and *Averſion*.

The Thing, I own, which I am the moſt afraid of, is the *State* and *Temper* of the Times, which renders the Minds of almoſt all Sorts of People too indiſpoſed to read Things of this Nature, with that Regard and Reverence, that is ſuitable to them.

When a Subject of this Kind has been long *reflected* upon in *News-papers*, and offered to the Conſideration of People amongſt the trifling Speculations of the *Coffee-houſe*, the proper Regard that is due to it, muſt be much abated; and it will be hard to perſuade the Reader, that he is very unfit to conſider of this Matter, and altogether unqualified to judge of it, without entering upon it with ſuch a ſerious and well-diſpoſed Frame of Mind, as would fit him for the Devotions of his *Cloſet*.

I have here added my *Mite* to regain the Reverence that is due to this Sacred Myſtery, and

and yet so to unfold it, and confirm it by the most known Doctrines of Scripture, that every willing Mind may look into the true Depths of it, and see the Foundation on which it is grounded, with the greatest Certainty and Conviction.

OF THE
Nature and Neceſſity
OF
REGENERATION,
OR, THE
NEW-BIRTH.

(1.) MAN was created by God *after his own Image*, and in *his own Likeneſs*, a living Mirror of the *divine Nature*; where Father, Son, and Holy Ghoſt, each brought forth their *own Nature* in a *creaturely manner*.

(2.) As the Son, who is begotten of the Father, is the *Brightneſs* of the Father's Glory, and the Holy Ghoſt proceedeth from the Father and the Son, as an *amiable, moving Life of both*; *ſo* it was in this created Image of the Holy Trinity. In it, the Father's *Nature* generated the Nature of the *Son*, and the Holy

Ghoſt proceeded from them both, as an amiable, moving Life of both.* *This* was the *Likeneſs* or *Image* of God, in which the firſt Man was created, a *true Offspring* of God, in whom the *divine Birth* ſprung up as in the Deity, where Father, Son, and Holy Ghoſt ſaw themſelves in a *creaturely manner*.

(3.) In the divine Nature the Father cannot poſſibly be ſeparated from the Son, nor the Holy Ghoſt from both, or either of them. But *ſuch Separation* could come to paſs in the Trinity, become *creaturely*, or in the created living Image of the Trinity.

(4.) If ſuch Separation could not have happened, Man *could not* have fallen out of *Paradiſe*; for ſo long as this Image of the Holy Trinity continued *unbroken*, ſo long it muſt be in Paradiſe, Heaven, or the Kingdom of divine Joy.

(5.) But that this *Separation* could happen in this created Image of the Trinity, *viz.* that the *Birth* of the *Son*, and the Ariſing or Proceeding of the Holy Ghoſt, could be *ſeparated* or *loſt*, is alſo certain; becauſe Man is actually fallen out of Paradiſe into this *poor*, *wretched*, *periſhable* World.

(6.) Whilſt Man continued an *unbroken Image* of the holy Trinity, he was neceſſarily in

* See *an Appeal* to Deiſts, Arians, *&c.* c. 1. p. 45 to 58.

in Paradiſe, in the open Enjoyment of the Kingdom of God. He ſtood indeed upon this *Earth*, and with the *ſame outward* World about him, as we do now; but Paradiſe was *over* all, the *Cover* of all; and therefore he neither *ſaw* nor *felt* either his own *outward* Body, or the Things of this *outward* World, in the *manner* as we *now* ſee and feel them. His own dark, groſs, heavy, fleſhly Body, which appeared after the Fall, and the *naked Groſſneſs*, *Heavineſs*, *Darkneſs*, *Diſcord*, *Contrariety*, and *Enmity* of the Elements of this *outward* World, the Strife of *Heat* and *Cold*, of *Storms* and *Tempeſts*, were Things *ſuppreſſed* in Paradiſe, and as *entirely* hid from his Eyes, as the Darkneſs of the Night is hid from our Eyes by the Light of the Day.

(7.) This is plainly taught us in the holy Scripture, where it is ſaid of our firſt Parents in Paradiſe, that *they were naked, and were not aſhamed.* And again, after the Fall, *their Eyes were opened, and they ſaw they were naked*, and through *Shame* ſought for a Covering. It is not ſaid they *ſaw* their Nakedneſs in Paradiſe, but that *though* they were naked, that is, had ſuch Bodies as afterwards *appeared* to be naked, *yet* they were not aſhamed. And the Reaſon of their not being aſhamed, was becauſe that Nakedneſs was *not then viſible*, could not *then*

ſhew

ſhew itſelf, but was *concealed* and *covered* from them by their *paradiſical* Glory; but as ſoon as by Sin they *died* to the paradiſical Life and Glory, then they *ſaw* their Nakedneſs, which Sight filled them with Shame and Confuſion.

(8.) From theſe two Paſſages of Scripture it is moſt plain, firſt, that *another ſort* of Seeing was opened in *Adam* after the Fall, than *that* which he had before it: for he *then firſt* ſaw his *own Nakedneſs*, and therefore *firſt* alſo then ſaw the *outward World* with *ſuch Eyes* as he ſaw his own Body, that is, in the ſame State of *Nakedneſs* as he ſaw himſelf, deſtitute of its paradiſical Glory. *Secondly*, That before his Fall his *Seeing* was *divine*, by means of a *divine Light*, which ſo ſwallowed up the Light of his corporeal Eyes, that they were as it were *ſhut up*, and therefore could not ſee his *naked Body*, or other earthly Things, as our Eyes now do. It was then with him as with the heavenly City, of which St. *John* ſays, *It had no need of the Sun, neither of the Moon to ſhine in it; for the Glory of God did enlighten it, and the Lamb is the Light thereof*, Rev. xxi. 23. *Thirdly*, That after the Fall, when the Image of the holy Trinity was *broken* in him, this divine Light *departed* from him, and he was left to the *firmamental Light* of this World, to the Light of *Beaſts*, to ſee only with

with *such Eyes* as *Beasts* see with, and to see *himself*, and all other *outward* Things, in *no other* Light and Glory, but such as the *Sun*, *Stars* and *Elements* cast upon one another. Thus he stood with regard to this *outward* World, a *poor Prisoner* of this earthly Life, as much under the Power and Slavery of the Elements, as his Fellow-creatures the *Beasts*.

(9.) Paradise being departed from the Earth, (which before kept all in Harmony) now Discord and Contrariety broke forth in *all* the Elements, and Animals upon it. The *Elementary* Nature *in* Man, and Beasts, was in the *same* Disorder with the *outward* Elements and Stars. From this time *Storms* and *Tempests*, *Thunders* and *Lightnings*, *Earthquakes*, and all sorts of Strife and Contrarieties through *all temporal* Nature; and in *Man* and other *Animals* arose the *same Disquiet*; for the Elements *in* and *without* Man, were of the same Nature, and therefore acted upon one another. Hence, Heat, Cold, Pain, Sorrow, Fear, Disquiet, Diseases, Sickness and Death, came upon Man fallen *out of* Paradise *into* this World.

(10.) This was the State of the World, and of Man in it, after that *Paradise* was *retired* from it; when, instead of the *Light* and *Glory* of Paradise, which before made it all *Peace*, and *Unity*, and a sweet Habitation of Divine

Joy,

Joy, it had now only the *Light* of the *Sun*, which could only keep the Elements in *ſuch Harmony* and *Diſcord*, as we now ſee in the World. Thus ſtood Man in this *outward* World; let us now look at the *inward* State of his Soul, and ſee what *Condition* he was of in the inward and ſpiritual World.

(11.) We have before ſhewn, that Man was created a *living Image* of the holy Trinity in Unity, that the *Divine Birth* aroſe in him, and *that* Father, Son, and Holy Ghoſt ſaw themſelves in him, in a *creaturely manner*.

Now by his Tranſgreſſion *this* Image of the Holy Trinity was broken, there was a *Separation* made in the Divine Birth; the Generation of the *Son* or *Word*, and the Proceeding of the Holy Ghoſt, in him was at *an End*, in the *Day* that he ſinned, in *that* Day he died *this Death*. And therefore *what* was he as to *his Soul? What* muſt be ſaid of it? It was ſomething *that* was deprived of *that Birth* which was the *Brightneſs of its Glory*, and which ſhould be *that* to it, which the *Son* of God *is* to the Father; it wanted *that Spirit* which was its *amiable Life*, and which was to be *that* to it, which the *Holy Ghoſt is* to the Father and the Son.

Yet the Soul was *ſtill* a Life, an *unperiſhable Life*, *that* could not be *diſſolved*, or *ceaſe* to be.

Now

Now ſeeing *every Life*, whether ſpiritual or corporeal, conſiſts in *Fire*, or rather *is* Fire; therefore we may ſay of the Soul in this State, *that* it is a ſpiritual dark *Fire*-breath, an *Anger-Fire*, *that muſt* heat and torment itſelf with its *own inward burning* Strife, and yet be *unable* to reach, touch, or obtain any Spark of *Light* and *Love*, to make its *Fire-Life* ſweet and amiable, or ſuch a Flame of Fire, as *Angels* are ſaid to be.

(12.) This was the *State* of the Soul after the *Fall*, when the *Birth* of the Son of God, and the *Proceeding* of the Holy Ghoſt was *no more* to be found, or felt in it. It was in the *State* and *Condition* of the Devils, who in their *fallen* Nature, are from *Flames* of *Love*, become this ſpiritual, dark, raging, aking *Fire-breath*, that can draw *no Light* of *Love* into it.

And the Reaſon why, even the moſt profligate Perſons do not *fully know*, and perceive their Souls to be in this miſerable State, *a dark Root of ſelf-tormenting Fire*, is this, becauſe the Soul when it was thus fallen, was *united to the Blood* of an human Body, and therefore the *ſweet* and *chearing Light* of the Sun could reach the *Soul*, and do *that* for it in ſome *Degree*, and for ſome *Time*, which it does to the *Darkneſs*, *Sharpneſs*, *Soureneſs*, *Bitterneſs*, and *Wrath* that is in *outward* Nature, that is,

it

it could *enlighten*, *ſweeten*, and *chear* it in a certain Degree.

But as this is not its *own* Light, that is, does not *ariſe in* the Soul itſelf, but only reaches it by *means* of the Body; ſo if the Soul hath in *this time* got *no* Light of its *own*, then, when the Death of the Body breaks off its *Communion* with the Light of this World, the Soul is left a *mere dark*, *raging* Fire, in the State of Devils.

And if all the Light of this World was to be *immediately* at once extinguiſhed, *all human* Souls *that* were not in ſome *real Degree* of Regeneration, would immediately find themſelves to be nothing but the Rage of *Fire*, and the Horror of *Darkneſs*.

(13.) Now, though the Light and Comfort of this *outward* World keeps even the worſt of Men from any *conſtant ſtrong* Senſibility of *that* wrathful, fiery, dark, and ſelf-tormenting Nature, *that* is the *very Eſſence* of every fallen, unregenerate Soul; yet every Man in the World has, more or leſs, *frequent* and *ſtrong* Intimations given him, that *ſo* it is with him in the *inmoſt* Ground of his Soul.

How many Inventions are ſome People forced to have recourſe to, to keep off a certain *inward Uneaſineſs*, which they are *afraid* of, and know not *whence* it comes? Alas, 'tis becauſe there

there is a *fallen Spirit*, a *dark aking* Fire within them, which has never had its *proper Relief*, and is trying to *discover* itself, and calling out for *Help*, at every *Cessation* of worldly Joy.

Why are some People, when under heavy *Disappointments*, or some great *worldly Shame*, at the very Brink of Distraction, unable to bear themselves, and desirous of Death of any kind? 'Tis because worldly *Light* and *Comforts* no longer acting *sweetly* upon the *Blood*, the Soul is *left* to its own *dark*, *fiery raging* Nature, and would destroy the Body at *any* rate, rather than continue under such a *Sensibility* of its own *wrathful*, *self-tormenting* Fire.

Who has not at one time or other felt a Soureness, Wrath, Selfishness, Envy and Pride, which he could not tell *what* to do with, or *how* to bear, rising up in him *without* his Consent, casting a *Blackness* over all his Thoughts, and then as *suddenly* going off again, either by the Chearfulness of the *Sun* or *Air*, or some *agreeable* Accident, and again, *at times*, as suddenly returning upon him? Sufficient Indications are *these* to every Man, that there is a *dark Guest* within him, concealed under the *Cover* of Flesh and Blood, often *lulled asleep* by worldly *Light* and *Amusements*, yet such as will in spite of every thing shew itself, which if it has not its *proper Relief* in this Life, must be *his*

Torment

Torment in Eternity. And it was for the ſake of this *hidden* Hell within us, that our Bleſſed Lord ſaid when on Earth, and ſays now to every Soul, *Come unto me, all ye that labour and are heavy laden, and I will give you Reſt.*

For as the Soul is become this *Self-tormenting* Fire, *only* becauſe the *Birth of the Son* of God was *extinguiſhed* in it by our firſt Parents; ſo there is *no other* poſſible Remedy for it either in Heaven or Earth, but by its coming to this Son of God, to be *born again* of him.

Oh *poor Unbelievers*, that content yourſelves with this Foundation of *Hell* in your Nature, and either ſeek for *no* Salvation, or, what is worſe, turn your Backs with Diſregard on the *one only* Saviour that God himſelf can help you to!

Think not of ſaving yourſelves. It is no more in your Power, than to ſave the fallen Spirits that are in Hell; you can no more do the one than the other. Talk not of the *Mercy* and *Goodneſs* of God; his Mercy is indeed *infinite*, and his Goodneſs above all Conception; but then the *Infiniteneſs* of it conſiſts *in this*, that he of his own mere Mercy found out, and offered this Saviour to all Mankind, becauſe in the Nature of Things, nothing leſs than this Saviour could redeem them.

Therefore

Therefore to rely upon a Mercy of God, that is not within the Chriſtian Scheme of it, is to rely upon a *Fiction* of our own Minds; becauſe *all* the Mercy that God can ſhew to Mankind, *all* that his *omnipotent Love* can do for them, is done and offered to them in and through the Redemption of Jeſus Chriſt.

If either *Devils* or *loſt* Souls could *poſſibly* be annihilated, neither of them would by the Goodneſs of God be ſuffered to exiſt in *Miſery*, for Miſery's *ſake*. But a Man may as well expect that his Soul ſhall be annihilated thro' the Goodneſs of God, though *Annihilation* is impoſſible, and what cannot be done, as to expect to be ſaved thro' the divine Goodneſs, without the Mediation of the Son of God, when the *Birth* of the Son of God in the Soul, is the *one only* Salvation that the Omnipotence of God can beſtow upon him.

Therefore to chuſe or rely upon *ſome other* Goodneſs of God, beſides that which he has offered to us in Jeſus Chriſt, is the moſt dreadful Miſtake that can befal any Man, and muſt, if perſevered in, leave him out of the *Poſſibility* of any Kind or Degree of Salvation. For as the Son of God is the *Brightneſs* and *Glory* of the *Father*, ſo no Soul made in the *Likeneſs of God* is capable of any Degree of *Brightneſs* and *Glory*, but ſo far as the *Birth*

of the Son of God is in it; therefore to reject *this Birth*, to refuse *this* Method of Redemption, is to reject *all the Goodness* that the divine Nature itself hath for us.

(14.) But to return. I have shewn in few Words the *original Dignity and Glory* of Man's Creation and State in Paradise, and the lamentable *Change* that the Fall has brought upon him.

From a divine and heavenly Creature, he is so wretchedly changed, as to have *inwardly* the Nature and dark Fire of the Devils, and *outwardly* the Nature of *all* the Beasts, a *Slave* of this outward World, living at all *Uncertainties*, amongst Pains, Fears, Sorrows, and Diseases, till his Body is forced to be removed from our Sight, and hid in the Earth.

Now from this short View of *what* Man is fallen *from*, and what he is fallen *into*, we may see at once in the *strongest Light* the divine *Excellency* and absolute *Necessity* of those Doctrines of our blessed Lord, calling us to *all Kinds* of renouncing the *World*, to so *many Ways* of denying all the Passions and Inclinations of Flesh and Blood.

Was the World as it *now is*, and we as we *now are*, in the *very first* State in which God made it and us, there would be some Foundation for saying, as some do, *What are all these Things for, if they are not to be enjoyed? Why have*

have we these Passions and Inclinations, if they may not be gratified? But *all these* Questions are *fully* answered, as soon as it is known, that the *first State* of Things is quite altered ——that we were not created to be in this World in the *manner* we are *now* in it; —— that Paradise was our *first State*, where we should have stood in divine *Strength* and *Ability insensible* of any Evil from *outward* Nature;——that *Sin* destroyed this *first State* of Things, destroyed the *divine Life* in the Soul, and removed *Paradise* from off the Earth; ——that Man, cast out of Paradise, came as a *Malefactor* into this *outward* World, to be punished and scourged by all its *divided, warring* Elements;——that by his falling *into* this World, it got the *same* Power over him as over the Beasts, that are its proper Inhabitants, and of the same Nature with itself;——that *thus* fallen *under* its Dominion, it continually breathes its *own corrupt Nature* into him, feeds him with such *Husks* as the Swine eat, and proposes *such* Pleasures to him, as make him *unwilling* and *unable* to regain his first divine Life.

Now, as soon as this is known to be the *Condition* of Man, thus fallen from a *Divine Life* under the Dominion of this World, then all the *renouncing, self-denying* Doctrines of the

Gospel, appear to have the *utmost* Reason and Necessity in them; then it appears to be as much our Happiness to *deny* the Tempers and Inclinations of this earthly Nature, and to be delivered from the *Power* of its Pleasures over us, as to be delivered from the Power of *Death* and *Hell*.

And the most *sober Reason* thus acquainted with the Nature of our Fall, must be *forced* to consider *this World* as having merely the Nature of an *Hospital*, where People *only* are, because they are *distempered*, and where *no* Happiness is sought for, but that of being *healed*, and made fit to *leave* it.

(15.) To proceed: That I have not stated Man's first Dignity too high, is evidently plain from the Scripture Account of it. It is a fundamental Truth of our Religion, that he was created in *Paradise* for a Life *suitable* to it. But Paradise is a *Divine Habitation*, still existing, *where* it was at the first, though not *visible* to Eyes which see *only* by the Light of the Sun, and is the Habitation of such as have attained their *first* paradisical Nature; it was in this Paradise, that our Saviour, through a Miracle of Love, promised to be with the Thief on the Cross.

'Tis also a fundamental Truth of Scripture, that Man was created to be *immortal*, *incapable* of

of Death, and of every thing *that* had any *Likeneſs* to it, ſo long as he continued in the Perfection of his State. That it was *Sin alone* which brought Sorrow, Pain, Evil, Diſtreſs, Sickneſs and Death upon him.

But if this be a Truth *that* cannot be denied, then it muſt be equally true, that before he ſinned, he muſt have ſtood in *ſuch a Paradiſe*, as kept every thing in the outward World *entirely under* him, ſo *that* neither *Fire* nor *Water*, nor any other Element, could have the leaſt Power over him. But if Fire, the fierceſt of the Elements, had not the leaſt Power of touching his Body in any *hurtful manner*, or of cauſing *any Pain* to it; then it muſt be granted, *that* Paradiſe *covered* and *governed* the Power of all the Elements of this outward World, that Man lived in it as an *abſolute* Lord over it; and therefore it undeniably follows, that the *Manner* in which he *now* is under the Power of the Elements, capable of receiving Pain and Evil from them, is a State that he *was not in*, till Sin took Paradiſe from him, and left him in the *ſame* poor Condition that we *now* are in, capable of receiving Pain and Death from almoſt every thing that is about us.

That Man in Paradiſe lived in this World inſenſible, and alſo incapable of any Evil from

it, ſuperior to all its Elements, is plain from the Tree of *Knowledge* of *Good and Evil.*

For how could it be more plainly told us, that outward Things, the *Stars* and *Elements* could not *affect* his State, or make any *Impreſſion* upon him, than by telling us, that he had no Knowledge of Good and Evil in this World, till he had eaten of that Tree? Is not this directly telling us, that before ſuch eating, he was above the *Nature* of this World, that it had no Power to operate upon him, or give him any *Senſe* or *Feeling*, what there was of Good or Evil in it.

Now that he was created to be, and to continue thus a Lord over all temporal Nature, ſuperior to all the Influences and Effects of the Stars and Elements, is alſo plain from the Prohibition given him, nor to eat of this Tree of Knowledge.

But he was not content with this happy Superiority above the Evil and Good of outward Nature: His Imagination, helped on by the Devil, longed to look into, to know and feel the ſecret working Powers of that outward Nature, which it was his Happineſs and Paradiſe to be inſenſible of.

When God forbad his eating of the Tree of Knowledge of Good and Evil, it was the ſame thing as if he had ſaid, *Fall not into the out-*

ward

ward World, under the Dominion of its Stars and Elements, but keep thy State in Paradiſe.

When Man diſobeyed God, and took the Fruit of the Tree into his Body, which brought the Nature and Power of the Stars and Elements into it; this is not to be conſidered, as that ſingle Act of eating, but it ſignifies as much as if he had ſaid; *By eating this Fruit, I deſire to come within the Influences of the Stars and Elements, and to be made ſenſible, and feeling of the Good and Evil that is in them.*

Therefore, ſmall as the Action ſeems to be at the firſt View, and of a very limited Nature, it was his *refuſing* to be that, which God created him to be; it was his *expreſs, open, voluntary* Act and Deed, by which he choſe to *fall into* this outward World in the Manner we now are in it.

Therefore it was not the mere eating of a Fruit, *that* brought *Adam's* Miſery upon him, but it was the eating a Fruit, as his *choſen Means* of entring into this World.

God himſelf was not angry at all, or at a ſmall Act of eating a Fruit, and ſo in Anger turned Man out of Paradiſe, into a World, curſed for that Sin. But Man freely and voluntarily choſe, againſt the *Will* and *Command* of God, to be in the World in its *curſed State*, unbleſſed by Paradiſe: For he choſe to enter

into a *Senſibility* and *Feeling* of its *Good* and *Evil*, which is directly chuſing to be, where Paradiſe is not; for nothing that is in Paradiſe can be touched, or hurt by any thing of the outward World. Therefore the firſt State of Man was a State of ſuch Glory and heavenly Prerogatives, as I have above related; and his Fall was a Fall into, or under the Power of this outward World.

(16.) If it be alſo further aſked, What *ſufficient* Proof there is, *firſt*, that the *Likeneſs* and *Image* of God, in which Man was created, ſignified thus much, that Father, Son, and Holy Ghoſt, each brought forth their *own Nature* in him, and in him ſaw themſelves in a *creaturely manner?* And then, *ſecondly*, that by the *firſt* Sin, this *Birth* of the Son of God, and *Proceeding* of the Holy Ghoſt was *extinguiſhed* and *loſt* in the Soul of Man? It may be anſwered, that theſe great Truths ſtand atteſted by *undeniable* Evidence of Scripture.

Firſt, from the *Means* and *Manner* of our Redemption. For there is nothing that can ſo *fully* and *juſtly* ſhew us the *true Nature* of our Fall, as the Nature and Manner of our Redemption. And it ſeems highly ſuitable to the Wiſdom of God to let the *firſt* be but in *part* diſcovered, till the latter ſhewed and proved itſelf in an undeniable manner. And this, no doubt,

doubt, is the Reaſon why *Moſes* is ſuffered to write *no more* of the Nature of the Fall of Man, or *what* it implied, than he has done. Becauſe the Time for a plain Inſight into that Matter was not *then* come, and it was to lie as much a Secret, as to the true Nature of it, as the *Nature* and *Manner* of our Redemption then did; which was then only *obſcurely* declared by an *Enmity* between the *Seed* of the Woman, and the *Seed* of the Serpent.

But when the Seed of the Woman ſhewed itſelf to be the *Son of God*, the Second Perſon of the holy Trinity, *united* to our human Nature; then the Nature of our Fall, and *what* we fell from, and what was the Seed of the *Serpent* in us, manifeſted themſelves in the *ſame Degree* of Certainty. And therefore it is very unreaſonable to hold, that we ought to ſay *no more* of our firſt State before the *Fall*, of its *Dignity* and *Perfection*, and what was *loſt* by the Fall, than what is *openly* and *expreſsly* declared by *Moſes*. For as it ſeemed good to the Divine Wiſdom to *conceal* the Myſtery of our Redemption and Salvation for many Ages, and to let *Moſes* only diſcover it under a Declaration of a *Serpent-deſtroyer*; ſo there was a *Fitneſs*, and even *Neceſſity*, that the *Nature* and *Degree* of our Fall ſhould be kept in the ſame degree of *Secrecy*, then *only*

to

to be discovered with a sufficient degree of Plainness and Certainty, when our *Redemption* and *Salvation* came plainly to be laid open. The Religion of the *Jews* was suited to *that State* of Things and Times in which they lived; neither the Mysteries of the *Creation* nor *Redemption* were then discovered; Things *past*, and Things to come, had then only their *Figures*, *Shadows*, and *Types*.

But when the Son of God became *incarnate* and shewed forth in the plainest Manner, the *Nature*, *Manner*, and *Necessity* of our Redemption through *his Blood*, and a *Life* received *from him*, then the *Nature* and *Degree* of our *Fall* became equally *plain* and *manifest*; and every thing that he has told us of the Nature and Necessity of a *new* or *second Birth* from him, was *so much* told us of our *first Birth* in Paradise.

For the Nature and Greatness of our Redemption must shew the Nature and Greatness of our Fall. These Things have such a necessary Correspondence, as cannot be denied, but by a Mind utterly indisposed to receive Conviction.

If our Redemption proposed to restore to us a *divine Sight*, would not this be a sufficient Proof, that by the *Fall* we had *lost* some *divine Manner* of seeing? So, if *God himself* takes

takes our Nature upon him to *redeem* us, and it be declared that *nothing* but this *uniting* the Divine Nature to the human can be *our Redemption*, can we want a Proof, that the Divine Nature existed in *some manner* in us before the Fall?

Now it is a plain, manifest Doctrine of the holy Scriptures, that Man by the Fall is in *such* a *Condition*, that there was *no Help* or *Remedy* for him, either in the Height above, or in the Depth below, but by the *Son of God*'s becoming incarnate, and taking the fallen Nature upon him. If this *alone* could be the Remedy, does not this enough shew us the Disease? Does not this speak plainly enough *what* it was that Man had lost by his Fall, namely, the *Birth of the Son* of God in his Soul; and therefore it was, that only the Son of God in so mysterious a Manner could be his Redeemer?

If he had *lost* less, a *less Power* could have redeemed him. If he had lost something *else*, the Restoration of *that* something would have been his Redemption.

But since it is an *open*, *undeniable* Doctrine of the Gospel, that there can be *no Salvation* for Mankind but in the *Name* and by the *Power* of the Son of God, by his being united to the fallen Nature, and so raising his

own

own Birth and *Life* in it, is it not *sufficiently* declared to us, that *what* was loſt by the Fall, was the *Birth* of the Son of God in the Soul?

Secondly, This ſame Doctrine is not left to be drawn from any Conſequences of Things, but is in expreſs Words taught us, when it is ſaid, that we muſt be *born again from above*, born *of God*; for this is expreſsly telling us *what Birth* we have loſt, and is only ſaying, that the firſt Birth is to be reſtored, or that the Divine Birth is to ariſe, or to be brought again into us, as *at the firſt*, when the *living* Image of the Holy Trinity was brought forth *in us*.

What this *new regained* Birth is, we are plainly told by St. *Peter*, that it is a being *born again of an incorruptible Seed by the Word*, that is, the eternal *Word*, or *Son* of God. Which Divine Word being only in the Soul as a *Seed*, is to reſtore by degrees the *firſt Birth* of the Word, or *Son* of God in the Soul. Which is Proof enough that *this* was the State of the Soul in its Creation, that *this Birth* was then in it, and ſo was an *Image* of the Holy Trinity; and that the *Death* which *Adam* died in the Day that he ſinned, was the *loſing* this holy Birth from his Soul. And on this Account it was, that nothing could reſtore him, but that which was able to reſtore *this*

Birth

Birth again to his Soul, and make it again *ſuch* an Image of God, as that Father, Son, and Holy Ghoſt, might *therein* ſee themſelves again in a *creaturely Manner*, and dwell in it, and it in them.

Thirdly, The *Holy Ghoſt* is in the Scriptures declared to be the *Sanctifier*, or *Renewer* of Holineſs in the Soul, and this in ſuch a manner, that *all* the Motions and Operations of the Soul, ſo far as they are *without* it, and *unmoved* by it, are ſo far *unholy*, and *unable* even for a good Thought.

Now how could our Thoughts or Operations be *unholy* in themſelves, and want the Sanctification and *Renewing* of the Holy Ghoſt, unleſs *this* Holy Spirit had firſt exiſted in us, and by our Fall had been ſeparated from us?

Had not the *Birth* of the Holy Ghoſt *ariſen* in us at our Creation, we could no more be *unholy* for want of it, than the *Beaſts* are, nor any more *now* wanted to be *renewed* by it, than the *Beaſts* that never had it. But ſince there is now *no Sanctification* or Redemption for us, but by having the Holy Ghoſt as a *free Gift* of God breathed again into us, it is *no leſs* than a Demonſtration, that we had before we fell, this Holineſs by the *Nature* which God gave us *at firſt*; and that the Holineſs of

our

our *Creation* consisted in *this*, that the Holy Spirit then *proceeded*, or *arose* forth in our Soul, as the Birth of the *Son of God* did; and that it might for the same Reason be then called the Holiness of our *Nature*, as it is now after the Fall, called a Holiness by *Gift* or *Grace*. For if we are now to be born again *of the Spirit* by Grace, does not this tell us, that we had *this Birth* of the Spirit in us at the *first*, and that then it was the Birth of our *Nature* by *Creation*?

Fourthly, These same great Truths are evidently signified to us in the fullest manner by our *Baptism*, and the *Form* of it. Our Baptism is to signify our seeking and obtaining a *new Birth*. And our being baptized in, or into the *Name of the Father, Son, and Holy Ghost*, tells us in the plainest manner *what Birth* it is that we seek, namely, *such* a new Birth as may make us again what we were at first, a *living real* Image or *Off-spring* of the Father, Son, and Holy Ghost.

It is owned on all hands, that we are baptized into a Renovation of *some divine* Birth *that* we had *lost*; and that we may not be at a loss to know *what* that Divine Birth is, the *Form* in Baptism openly declares to us, that it is to regain that first Birth of *Father, Son*, and *Holy Ghost* in our Souls, which at the

first

firſt made us to be *truly* and *really* Images of the *Nature* of the Holy Trinity in Unity. The *Form* in Baptiſm is but very imperfectly apprehended, till it is underſtood to have *this* great Meaning in it. And it muſt be owned, that the Scriptures tend wholly to guide us to *this* underſtanding of it. For ſince they teach us, a Birth *of God*, a Birth *of the Spirit*, that we muſt obtain, and *that* Baptiſm, the appointed *Sacrament* of this New Birth, is to be done into the *Name of the Father, Son, and Holy Ghoſt*, can there be any doubt, *that* this Sacrament is to ſignify the *Renovation* of the Birth of the Holy Trinity in our Souls? And that therefore *this* was the holy Image *born* or *created* at firſt, when God ſaid, *Let us make Man in our Image, after our own Likeneſs*, that is, *ſo* make him, that we may *ſee ourſelves*, our own Nature in him, in a *creaturely Manner*.

What an harmonious Agreement does there *thus* appear, between our *Creation* and *Redemption?* and how finely, how ſurpriſingly do our *firſt* and our *ſecond* Birth anſwer to, and illuſtrate one another?

At our firſt Birth, it is ſaid thus, *Let us make Man in our Image, after our own Likeneſs*; when the Divine Birth was *loſt*, and Man was to receive it again, it is ſaid, Be

thou

thou baptized into the Name of the Father, Son, and Holy Ghoſt: Which is ſaying, Let the *Divine Birth* be brought forth again in thee, or be thou born again *ſuch* an Image of Father, Son, and Holy Ghoſt, as thou waſt at firſt.

Theſe Conſiderations all taken from the plain Words and acknowledged Doctrines of Scripture, do, I think, ſufficiently declare and prove to us, theſe great Truths of the *laſt Importance*, namely, that the Image in which Man was created, was *ſuch*, as in which the Holy Trinity ſaw *itſelf*, or its *own Nature* in a *creaturely Manner*, in which the Father's *Nature* generated the Nature of the *Son*, and the Holy Ghoſt *proceeded* from them both, as the amiable moving Life of both.

That by *Adam*'s Sin, this holy Image of the Holy Trinity was *broken*, and in *ſuch* a Manner, that the *Birth* of the *Son* of God, and of the *Holy Spirit*, was *no more* in it, and that therefore in a *ſtupendous Myſtery* of Love, the *Son of God* united himſelf to our *fallen* Nature, to recover and reſtore to it *all that* it had *loſt*, and in *ſuch* a Manner, that it might *never* be loſt again to all Eternity.

As ſoon as it is obſerved and known, that our *Fall* conſiſted in the *loſing* of the Birth of the Son of God in our Soul, and conſequently the

the *proceeding* forth of the Holy Spirit in it, there appears a ſurpriſing Agreeableneſs and Fitneſs in the Means of our Redemption, namely, that we could *only* be ſaved by the *eternal Son* of God; that he only could ſave us by taking *our Nature* upon him, and ſo uniting it with him, that his *Life* or *Birth* might again *ariſe* in us as at the firſt, and ſo we become again a perfect living Image of the Holy Trinity.

(17.) Now the Reaſon why I have gone thus far in enquiring into the Dignity of *Man's original* State, and ſearched thus deep into his *lamentable Fall*, is this, to point out to the Reader the *true Nature* of the Chriſtian Religion, and the infinite *Importance* of it; which Religion is adminiſtered by God, as our *only Relief* from our ſad Condition; and that he may at one View ſee the Height and Depth of divine Love, which has had ſo great Care of Mankind.

I perſuade myſelf no one can *ſee* theſe Truths in the *Manner* that I have repreſented them, without being in *ſome degree* inclined to believe them; and in the *ſame degree* ſtirred up to act in Conformity to them.

We know nothing *truly* of the Nature of the Chriſtian Religion, and our *deep Concern* in it, but ſo far as we ſee into the Nature of

our *first* State in the Creation, and our *present* State by the Fall. And as this Knowledge is in some degree necessary, so is it also in some degree obvious to every Man.

Every Man has a *Consciousness* within himself, that a *Perfection in all Kinds* of Virtue *becomes* him; this Consciousness obliges him to set the best Foot forwards, and to put on the *Appearance* of all the Virtue that he can. Now what else is this, but an *inward strong Testimony* of his own Mind, declaring to him, that *Perfection* was his *first* State, and that because his Nature *once* had it, he can neither lose the *agreeable* Idea of it, nor quit his *Pretences* to it; so that every Man carries in his *own Breast*, in the Depth of his *own Frame* and Constitution, a strong *Proof* of all those Truths, that I have deduced from Scripture. For I have not been speaking of things *foreign* or *strange* to us, but of things *sensibly* felt within us, and spoken to us by the whole Form of our Nature.

(18.) The *Condition* in which I have represented our Soul to be by the *Fall*, a mere *dark Fire-breath*, of an *hellish* Nature, shewing itself in every Man more or less by its Fruits, by such *Eruptions* and Breakings forth of *dark Passions*, but hiding itself under an outward Appearance of *Good*, and a feigned Civility or Recti-

Rectitude of Manners, is what every Man muſt be forced to own to be more or leſs in himſelf.

For this is the State of every Man's Soul, becauſe it has loſt the *Birth of the Son* of God in it, and ſo is only as a ſtrong Root of a *fiery Life*, unenlightned, and unbleſſed by *that holy Word*, which is the *Brightneſs of the Father's Glory*.

This dark Root of a *fiery*, *ſelf-tormenting Life*, which is the *whole Nature* of the Soul, deſtitute of the Birth of the Son of God in it, is a Life *that* ſubſiſts in *four Elements*, as the Life of this World hath its four Elements.

Now the four Elements of this *dark*, *fiery Soul*, or fallen Nature, are, (1.) A reſtleſs *Selfiſhneſs*; (2.) A reſtleſs *Envy*; (3.) A reſtleſs *Pride*; and, (4.) A reſtleſs *Wrath* or *Anger*. I call them the *Elements* of the fallen Soul, becauſe they are *that* to it, which the four Elements of this World are to the Life of the Body.

Now theſe four Elements which nouriſh and keep up the Life of the fallen Soul, are alſo the four Elements of *Hell*, in which the Devils dwell; they can no more *depart* from, or *exiſt out* of theſe Elements, than an earthly Life can *depart* from, or exiſt without the

four Elements of this World, *Fire*, *Air*, *Water*, and *Earth*.

Now, as the Soul, by the losing of the Birth of the Son of God in it, is become an aking *dark Root* of Fire, that has this restless *Selfishness*, restless *Envy*, restless *Pride*, and restless *Wrath* in it, which are the four Elements of *Hell*; so by its being *in* these, or having them *in it*, it is come to pass, *that* evil Spirits have *such* Communion with it, and so great *Power* over it.

Every *stirring* of the Soul in the Element of *Pride*, is a *moving* in the Devil's *Element*, where he *is* and has Power to *join* and *act* with *it*; every *Motion* in the Element of *Envy* or *Wrath*, is so far impowering him to *enter* into the Breath of our Life, and *settle* his fiery Kingdom in us.

And thus in *every one* of these four Elements, so far as we *willingly* are in their Sphere of Activity, and act and stir *according* to them, *so far* we become *Members* of the Devil's Kingdom, and have him for our *Leader* and *Guide*. How watchful therefore ought we to be of our Hearts, how fearful of *consenting to*, or not *enough* resisting every Motion of these Elements within us, since every voluntary yielding to them, is *opening* the

Kingdom

Kingdom of Darkneſs in our Souls, and giving the Devil Power to infuſe his wretched *Nature* into us. And we have ſtill farther Reaſon for this Fear and Watchfulneſs, if it be conſidered, that as no one of the *Elements* of this outward World could *be*, or *ſubſiſt*, if the other three *were not*, becauſe they are the *mutual Cauſe* of one another; ſo it is in theſe other Elements, if we live in *one*, we live in *all*; *Selfiſhneſs* cannot *be*, or *ſubſiſt* without *Envy*, nor *Pride* without *Wrath* and *Selfiſhneſs*, nor any *one* of the four without carrying the *other* three in its Boſom; therefore we muſt have the ſame Fear of *any* one, as of them all, for the *Name* of every one is *Legion*.

Could we ſee, as we ſee outward Objects, what a dreadful Miſery theſe four Elements bring upon our Souls, we ſhould ſhun and fly from every thing that gave *Life* and *Strength* to them, with more Earneſtneſs, than from the moſt violent Evils that could threaten our Bodies; we ſhould chuſe to burn in any *Fire*, rather than in that of our own *Wrath* and *Pride*, any Poverty of outward Life, rather than *that* of our own *pinching Envy*, any *Priſon*, rather than to be *ſhut* up in our own dark *Selfiſhneſs*. For all *outward Fires*, Chains, Torments, Slaveries, Poverties, are but *tranſient Shadows* of the tormenting, fiery, dark

Slavery of an *unredeemed* Soul, left, and given up to these four Elements of Hell.

And the Reason why they are not a Hell to *profligate Men now* upon Earth, is, as has been said, because we *now* live in *Flesh* and *Blood*, under the *chearing* Influences of the *Sun*, and the Diversion and Amusement of *outward Things*, and in several *Forms of Happiness*, which our Imaginations play with in time. This Wandring of the Imagination through its *own Inventions* of Delight hinders the poor Soul from feeling *what it is* in its own Nature; and therefore, though ever so much a *Slave* of these Elements, it only feels or perceives the Torment of them *by Fits*, and on certain *Occasions*. And yet sometimes it is seen, that one or other of these Elements awakens so violently, as to become *intolerable*, and to give a true and plain *Foretaste* of the Condition and Nature of Hell in the Soul that feels it.

Here again, I cannot help observing by the by, the wondrous Excellency and divine Nature of the Gospel Religion, which knowing our *Fall* to consist in this *darkned Fire* of the Soul, dwelling in *these Elements* of Hell, has set before us such amazing Representations of *Humility*, *Meekness*, and *Universal Love*, as the Imagination of Man could never have thought

thought of; namely, the *Humility*, and *Meekneſs*, and *Lowlineſs* of the Son of God, who left his Glory, to take upon him the Form of a Servant for our Sakes; the *great Love* of God towards us Sinners, in giving his only begotten Son to redeem us, and the Love of God the Son, in laying his Life down for us, *that* we might imitate this amazing *Humility*, *Meekneſs*, and *divine Love*, and love one another as he has loved us. Theſe are *Myſteries* of Love and Mercy that are ſet before us, to quench the *fiery Wrath* of our fallen Nature, and to compel us, if poſſible to abhor our own dark Paſſions, and in Humility and Meekneſs become Lovers of God, and one another.

(19.) Now ſo far as we, by true Reſignation to God, die to the Element of *Selfiſhneſs* and *own Will*, ſo far as by *univerſal* Love we die to the Element of *Envy*, ſo far as by *Humility* we die to the Element of *Pride*, ſo far as by *Meekneſs* we die to the Element of *Wrath*, ſo far we get *away* from the Devil, enter into *another* Kingdom, and leave him to dwell without us in his own Elements.

Theſe are not *Fictions* of a *viſionary* Imagination, but ſober Truths, ſpoken by the Word of God in Scripture, and written and engraven in the Book of every Man's *own Nature*.

No Man ſince the *Fall*, but is a living Witneſs to theſe Truths; to *deny* them, is to *own* and *prove* them: for we could not tell a *Lie*, or reſiſt the Truth, but becauſe we have this *dark Enemy* to Truth hidden in our Boſom.

(20.) Now the greateſt Good that any Man can do to himſelf, is to give leave to this *inward Deformity* to ſhew itſelf, and not to ſtrive by any Art or Management, either of Negligence or Amuſement, to *conceal* it from him. *Firſt*, Becauſe this Root of a *dark Fire-life* within us, which is of the Nature of Hell, with all its Elements of *Selfiſhneſs*, *Envy*, *Pride*, and *Wrath*, muſt be in ſome ſort *diſcovered* to us, and *felt* by us, before we can *enough* feel, and enough groan under the Weight of our Diſorder. Repentance is but a kind of *Table-Talk*, till we ſee ſo much of the Deformity of our inward Nature, as to be in ſome degree frighted and terrified at the Sight of it. There muſt be ſome kind of an *Earthquake* within us, ſomething that muſt *rend* and *ſhake* us to the bottom, before we can be enough ſenſible either of the State of Death we are in, or enough deſirous of that Saviour, who alone can raiſe us from it.

A *plauſible Form* of an outward Life, that has only learned Rules and Modes of Religion by

by *Uſe* and *Cuſtom*, often keeps the Soul for *ſome time* at eaſe, though all its inward *Root* and *Ground* of Sin has never been *ſhaken* or *moleſted*, though it has never taſted of the *bitter Waters* of Repentance, and has only known the Want of a Saviour by *Hearſay*.

But Things cannot paſs thus: Sooner or later Repentance muſt have a *broken* and a *contrite* Heart; we muſt with our bleſſed Lord go over the Brook *Cedron*, and with him ſweat great Drops of Sorrow, before he can ſay for us, as he ſaid for himſelf, *It is finiſhed*.

Now though this Senſibility of the Sinfulneſs of our *inward Ground* is not to be expected to be the *ſame* in *all*, yet the *Truth* and *Reality* of it muſt, and will be in all, that do but *give way* to the Diſcovery of it; and our Sinfulneſs would ever be in our Sight, if we did not induſtriouſly turn our Eyes from it. If we uſed but half the Pains to find out the Evil that is *hidden* in us, as we do to *hide* the Appearance of it from others, we ſhould ſoon find, that in the midſt of our *moſt orderly Life* we are in Death, and want a *Saviour* to make our moſt apparent Virtues to be virtuous.

It is therefore exceeding good and beneficial to us, to diſcover this *dark*, *diſordered Fire* of our

our Soul; becauſe when rightly known and rightly dealt with, it can as well be made the Foundation of *Heaven*, as it is of *Hell*.

For when the *Fire* and *Strength* of the Soul is ſprinkled with the *Blood* of the Lamb, then its Fire becomes a Fire of *Light*, and its Strength is changed into a Strength of triumphing *Love*, and will be fitted to have a Place amongſt *Flames of Love*, that wait about the Throne of God.

The Reaſon why we know ſo little of Jeſus Chriſt, as our *Saviour*, *Atonement*, and *Juſtification*, why we are ſo deſtitute of *that Faith* in him, which alone can change, rectify, and redeem our Souls, why we live ſtarving in the Coldneſs and Deadneſs of an hiſtorical, *hearſay-Religion*, is this; we are Strangers to our own inward *Miſery* and *Wants*, we know not that we lie in the Jaws of *Death* and *Hell*; we keep all things quiet within us, partly by outward Forms and Modes of Religion and Morality, and partly by the Comforts, Cares and Delights of this World. Hence it is that we conſent to receive a Saviour, as we conſent to admit of the Four Goſpels, becauſe only Four are received by the Church. We believe in a Saviour, not becauſe we feel an abſolute want of one, but becauſe we have been told there

is

is one, and that it would be a Rebellion againſt God to reject him. We believe in Chriſt as our Atonement, juſt as we believe that he caſt ſeven Devils out of *Mary Magdalene*, and ſo are no more helped, delivered, and juſtified by believing that he is our Atonement, than by believing that he cured *Mary Magdalene*.

True Faith is a coming to Jeſus Chriſt to be ſaved and delivered from a *ſinful Nature*, as the *Canaanitiſh* Woman came to him, and would not be denied. It is a Faith of *Love*, a Faith of *Hunger*, a Faith of *Thirſt*, a Faith of *Certainty* and firm *Aſſurance*, that in Love and Longing, and Hunger, and Thirſt, and full Aſſurance, will lay hold on Chriſt, as its loving, aſſured, certain and infallible Saviour and Atonement.

It is this Faith that breaks off all the Bars and Chains of Death and Hell in the Soul; it is to this Faith, that he always ſays, what he ſaid in the Goſpel, *Thy Faith hath ſaved thee, thy Sins are forgiven thee; go in Peace.* Nothing can be denied to this Faith, all things are poſſible to it; and he that thus ſeeks Chriſt, muſt find him to be his Salvation.

On the other hand, all things will be dull and heavy, difficult and impoſſible to us, we

ſhall

ſhall toil all the Night and take nothing, we ſhall be tired with reſiſting Temptations, grow old and ſtiff in our Sins and Infirmities, if we do not with a ſtrong, full, loving, and joyful Aſſurance, ſeek and come to Chriſt for every Kind and Degree of Strength, Salvation and Redemption. We muſt come unto Chriſt as the Blind, the Sick and the Leprous came to him, expecting *all* from him, and nothing from themſelves. When we have this Faith, then it is that Chriſt *can do all his mighty Works in us.*

(21.) From the foregoing Account any one may be ſuppoſed already to ſee the *Nature* and *Neceſſity* of Regeneration, or the New Birth. It is as neceſſary as our Salvation. By our *Fall*, our Soul has loſt the *Birth of the Son of God* in it; by this Loſs it is become a *dark*, *wrathful*, *ſelf-tormenting Root* of Fire, ſhut up in the four helliſh Elements of *Selfiſhneſs*, *Envy*, *Pride*, and *Wrath*; conſidered as a fallen Soul, it cannot ſtir one Step, or exert one Motion but *in* and *according* to theſe Elements; therefore it is as neceſſary to have this Nature *itſelf* changed, and to be born *again* from above, as it is neceſſary to be delivered from Hell and eternal Death.

For these Elements are Hell and eternal Death itself, and not *without*, or standing at a *distance* from us, but Hell and Death springing up in the *Forms* and *Essences* of our fallen Nature; they are the *Serpent* that is *in us*, and constitute that *gnawing Worm which never dieth*; for they mutually *beget*, and mutually *torment* each other, and so constitute a Worm, or *worming Pain*, that never dieth.

Now as this *Hell*, *Serpent*, *Worm*, and *Death*, are all *within us*, rising up in the Forms and Essences of our fallen Soul; so our *Redeemer*, or *Regenerator*, whatever it be, must be also equally *within us*, and spring up from as great a Depth in our Nature. Now the Scripture sufficiently tells us, that it is only the *promised Seed of the Woman*, the eternal *Word*, or *Son* of God made Man, that can *bruise* this *Head*, or kill this Life of the *Serpent* in us; therefore *this Seed* of the Woman must be sown into the Ground and Essence of our Nature, because the Serpent is *there*, that a new Life of a *new Nature* may arise from *this Seed* within us; and therefore it is plain, that *Regeneration*, or the *New Birth*, is, and can be *no other* thing, but the *recovering of the Birth of the Son of God* in the fallen Soul.

And

And this is what the Scripture means by the Neceſſity of our being *born of God*, *born again from above*, born of the *Spirit*. Hence alſo we ſee in the cleareſt Light, the Meaning of all thoſe Paſſages of Scripture, where we are ſaid to be *in Chriſt*, that Chriſt is *in us*——that we muſt *put on* Chriſt——that he muſt be *formed* in us——that he is *our Life*——that we muſt *eat his Fleſh and drink his Blood*——that he is our *Atonement*, that his *Blood* alone *cleanſeth* us from all our Sins; that we have *Life* from him, as the Branches have Life from the *Vine*——that he is our *Juſtification*, or *Righteouſneſs*; that in him we are *created again* to good Works; that *without him* we can do nothing, and have *no Life* in us. All theſe, I ſay, and the like Sayings of Scripture, have a wonderful Congruity in them, and fill the Mind with the moſt excellent and ſolid Truths, as ſoon as it is known that Regeneration is *abſolutely* neceſſary, and that this Regeneration ſignifies the *recovering* of the *Birth* of the Son of God in the Soul.

(22.) And as it does this Juſtice to ſo great and concerning a Part of Scripture, ſo it ſets the *whole Scheme* of the Chriſtian Salvation in the moſt agreeable and engaging Light, and

ſuch

ſuch as is enough even to compel every one to embrace it with the utmoſt Earneſtneſs. The Myſtery of this Salvation is ſtill preſerved, and yet hereby ſo *unfolded*, that every Man has as much Reaſon to deſire to be *born again*, and to believe that the *Son* of God can *only* bring forth this Birth in him, as to believe that God made him, and can alone make him happy.

A *Mediator*, an *Atonement*, a *Regenerator*, thus underſtood, muſt be as agreeable and deſirable to every human Mind, and as much according to his *own Wiſhes*, as to be delivered from the *Uneaſineſs* and *Diſquiets* of a Nature, which he finds himſelf not *Maſter* of, nor able to fix it in a State of *better* Enjoyment.

What is it that any *thoughtful*, ſerious Man could wiſh for, but to have a *new Heart*, and a *new Spirit*, free from the *helliſh*, ſelf-tormenting Elements of *Selfiſhneſs*, *Envy*, *Pride*, and *Wrath?* His *own Experience* has ſhewn him, *that* nothing *human* can do this for him; can take away the *Root* of Evil *that* is in him; and it is ſo *natural* to him to think, *that* God alone can do it, *that* he has often been tempted to *accuſe* God, for ſuffering it to be ſo with him.

Therefore to have the *Son of God* come from Heaven to redeem him, and to redeem him

by

by way of *Regeneration*, by a *Seed* of his divine Nature ſown into him, muſt be a way of Salvation highly ſuited to his *own Senſe*, *Wants*, and *Experience*; becauſe he finds that *his Evil* lies deep in the very *Eſſence* and *Forms* of his Nature, and therefore can only be removed by the ariſing of a *New Birth*, or Life in the firſt Eſſences of it.

Therefore an *inward Saviour*, a Saviour, *that* is *God himſelf*, raiſing his own *Divine Birth* in the fallen Soul, has ſuch an *Agreeableneſs* and *Fitneſs* in it, to do for him *all that* he wants, as muſt make every *ſober* Man, with open Arms, ready and willing to receive ſuch a Salvation.

(23.) Some People have an *Idea* of the Chriſtian Religion, as if God was thereby declared ſo full of *Wrath* againſt *fallen* Man, that nothing but the *Blood* of his only begotten Son could ſatisfy his *Vengeance*.

Nay, ſome have gone ſuch *Lengths* of Wickedneſs, as to aſſert, that God had by *immutable Decrees* reprobated and rejected a *great Part* of the Race of *Adam* to an *inevitable* Damnation, to ſhew forth and magnify the *Glory* of his Juſtice.

But theſe are miſerable Miſtakers of the Divine Nature, and miſerable Reproachers of his great Love and Goodneſs in the Chriſtian Diſpenſation. For

For *God is Love*, yea, *all Love*, and ſo all Love, *that nothing* but Love can come from him; and the Chriſtian Religion is nothing elſe but an *open*, *full* Manifeſtation of his *univerſal* Love towards *all* Mankind.

As the *Sun* has only *one common* Nature of *Light* towards all Objects *that* can receive it, ſo God has only one common Nature of *Goodneſs* towards all created Nature, breaking forth in infinite Flames of Love upon every Part of the Creation, and calling every thing to the *higheſt* Happineſs it is capable of.

God ſo loved Man, when his *Fall* was foreſeen, that he choſe him to Salvation in Chriſt Jeſus *before* the Foundation of the World. When Man was actually fallen, he was ſo *without* all Wrath towards him, ſo full *of Love* for him, that he ſent his only begotten Son into the World to redeem him. Therefore God has *no Nature* towards Man but *Love*, and all *that* he does to Man, is Love.

(24.) There is no *Wrath* that ſtands between God and us, but what is awakened in the *dark Fire* of our own fallen Nature; and to quench *this Wrath*, and not *his own*, God gave his only begotten Son to be made Man. God has *no more* Wrath in himſelf *now* than he had *before* the Creation, when he had only himſelf

to love. The precious Blood of his Son was not poured out to *pacify* himself, who in himself had *no Nature* towards Man but *Love*; but it was poured out to quench the *Wrath* and *Fire* of the fallen Soul, and kindle in it a *Birth* of Light and Love.*

As Man lives, and moves, and has his Being in the *Divine Nature*, and is supported by it, whether his Nature be good or bad; so the *Wrath* of Man, which was awakened in the *dark Fire* of his fallen Nature, may, in a *certain Sense*, be called the Wrath *of* God, as *Hell* itself may be said to *be in* God, because nothing can be *out of* his Immensity; yet Hell is not God, nor the Wrath of God *himself*, but the Habitation of the Devil, and the fiery Wrath of the Devil.

And it was solely to quench *this Wrath*, awakened in the *human* Soul, that the *Blood* of the Son of God was *necessary*, because nothing but a *Life*, and *Birth*, derived from him *into* the human Soul, could change this darkned Root of a *self-tormenting Fire*, into an amiable Image of the Holy Trinity, as it was at first created.

This was the *Wrath*, *Vengeance*, and *vindictive* Justice *that* wanted to be satisfied, in order to our Salvation; it was the Wrath and Fire

* See *Spirit of Love*, Part II. p. 50, &c.

Fire of *Nature* and *Creature* kindled only in itſelf, by its departing from due Reſignation and Obedience to God.

When *Adam* and *Eve* went trembling behind the Trees, through *Fear* and *Dread* of God, it was only *this Wrath* of God awakened in them; it was a Terror, and Horror, and Shivering of Nature *that* aroſe up *in themſelves*, becauſe the *Divine* Life, the *Birth* of the Son of God, which is the *Brightneſs* and *Joy* of the Soul, was departed from it, and had left it to feel its own *poor miſerable* State without it. And this may well enough be called the Wrath and Juſtice of God upon them, becauſe it was a Puniſhment; or painful State of Soul, *that* neceſſarily followed their *revolting* from God.

But ſtill there was *no Wrath*, or painful *Senſation*, *that* wanted to be appeaſed, or ſatisfied, but in *Nature* and *Creature*; it was only the Wrath of *fallen* Nature *that* wanted to be changed into its *firſt State* of Peace and Love. When God ſpoke to *them*, he ſpoke only Love, *Adam*, *where art thou?* And he called him *only* to redeem him, to *inſpeak* the promiſed Seed; the *Word of Life* into him, to be a Redeemer of him and all his Poſterity. God therefore is all Love, and nothing but Love and Goodneſs can come from him. He

is as far from Anger in himſelf, as from Pain and Darkneſs. But when the fallen Soul of Man had awakened in itſelf a wrathful, *ſelf-tormenting Fire*, which could *never* be put out by itſelf, which could never be relieved by the *natural* Power of *any* Creature whatſoever, then the Son of God, by a Love *greater than* that which created the World, became Man, and gave his own *Blood* and *Life* into the fallen Soul, that it might through his *Life in it*, be raiſed, quickned, and *born again* into its firſt State of inward Peace and Delight, Glory and Perfection, never to be loſt any more. O ineſtimable Truths! precious Myſteries of the Love of God, enough to ſplit the hardeſt Rock of the moſt obdurate Heart, that is but able to receive one Glimpſe of them! Can the World reſiſt ſuch Love as this? Or can any Man doubt whether he ſhould open all that is within him to receive ſuch a Salvation?

O unhappy Unbelievers, this Myſtery of Love compels me in Love to *call* upon you, to *beſeech* and *intreat* you to look upon the Chriſtian Redemption in this amiable Light. All the Ideas that your own Minds can form of Love and Goodneſs, muſt ſink into nothing, as ſoon as compared with God's Love and Goodneſs in the Redemption of Mankind.

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I appeal to nothing but the State of your own Hearts and Conſciences, to prove the *Neceſſity* of your embracing this Myſtery of *Divine Love*. I will grant you all *that* you can ſuppoſe of the Goodneſs of God, and that no Creature will be finally loſt, but what *Infinite Love* cannot ſave.

But ſtill here is no *Shadow* of Security for *Infidelity*; and your *refuſing* to be *ſaved* thro' the *Son* of God, whilſt the Soul is in the *redeemable State* of this Life, may at the Separation of the Body, *for* aught you know, leave it in *ſuch* a Hell, as the infinite Love of God *cannot* deliver it from. For, *firſt*, you have no *Kind* or *Degree* of Proof, that your Soul is not that *dark*, *ſelf-tormenting*, *anguiſhing* and *unperiſhable Fire*, above-mentioned, which has loſt its *own proper* Light, and is only comforted by the Light of the *Sun*, till its Redemption be effected. *Secondly*, You have no *Kind* or *Degree* of Proof, that God himſelf *can* redeem, or ſave, or enlighten this *dark Fire-Soul*, any other Way than, as the Goſpel propoſes, by the *Birth* of the Son of God in it. Therefore your own Hearts muſt tell you, that, for aught you know, Infidelity, or the *refuſing* of this Birth of the Son of God, may, at the End of Life, leave you in *ſuch* a State

of *Self-torment*, as the infinite Love of God can no way deliver you from.

You build much upon certain *clear Ideas*, founded in the Nature and Fitneſs of Things; but I beſeech you to conſider, that here in this *great Point*, on which all depends, you have no Ideas at all; for you have not *one* clear, or even *obſcure* Idea, that your Souls cannot be in this *diſordered State*, or *that* they can be ſet into a right Order, without the Birth of the Son of God brought forth in them.

But to return.

(25.) What has been already ſaid of the *Nature* of Regeneration, may ſufficiently ſhew us, how greatly it is *miſtaken*, when it is ſaid to ſignify only a *moral Change* of our Tempers and Inclinations.

Tempers and Inclinations are the *Fruits* of the new-born Nature, and not the Nature itſelf; and as *Fruits* and *Flowers* are entirely diſtinct and different from the *Root* and the *Tree*, and neceſſarily ſuppoſe the Root and the Tree, before they can be brought forth; ſo good Tempers and Inclinations are as diſtinct from, and poſterior to that Nature which is to produce them, as its Fruits.

And if good Tempers rightly purified, could really ariſe, or be brought forth in us, with-

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out a *Change* firſt made in the *Root*, or *Nature*, that is to bring them forth, it would be no Abſurdity to ſay, that Men may *gather Grapes of Thorns, or Figs of Thiſtles.*

But if our bleſſed Lord has declared this to be contrary to the Nature of Things, and has further ſaid, that the *Tree muſt firſt be made good, before* it *can* bring forth good Fruit; then we can with ſufficient ground of Aſſurance ſay, that our *Nature* muſt firſt be made good, its Root and Stock muſt be new made, or regenerated again, before it can bring forth good Fruits of moral Behaviour.

(26.) Angels are juſtly repreſented to us as *Flames of Love*; now every Flame muſt have a *hidden Fire* for its Root, from which it has its Subſiſtence; and the *ſpiritual flaming* angelical Nature, muſt have a ſpiritual *Fire* concealed under it. Now let it be ſuppoſed, that in an Angel this *Flame of Love* was extinguiſhed, and that there then *only* remained that inward *Root* of a ſpiritual Fire. Let it be ſuppoſed, that this ſpiritual Fire that has loſt its *Flame* of Love cannot ceaſe to *be*, and to be a *fiery Spirit*; that it cannot, by any Properties of its own Fire, *kindle itſelf* into its firſt *Flame of Love*; that all its own Stirrings can produce no one Thought, Motion or Deſire, but what ſolely tends either to *Selfiſhneſs*, *Envy*, *Pride*,

or *Wrath*; that it can of itſelf no more come out of this State, than *Fire* locked up in a *Flint*, can of itſelf become a *Flame:* Could it be ſaid, that this Angel had only loſt *ſome moral* good Diſpoſitions? Muſt it not be ſaid to have loſt that *Nature*, from which alone its good Tempers could proceed? Let it be further ſuppoſed, that God by a Miracle of Love entered into the *fiery Root*, or Eſſence of this fallen Angel, and by a *new Birth* made it again to be a *Flame of Love*; could it be ſaid, that it had gained nothing by this new Birth, but only a Change of *ſome moral* Tempers? Muſt it not be ſaid to have gained a new Nature, a *Flame of Love*, inſtead of a *dark Fire?* and from this new Nature its angelical and good Tempers can alone proceed.

(27.) But the repreſenting the New-Birth, as ſignifying *only* a Change of moral Behaviour, is not only thus *falſe* and *abſurd* in itſelf, but is alſo exceeding prejudicial to true *Converſion*, and ſaps the *Foundation* of our Redemption.

That it is highly prejudicial to *true Converſion*, is moſt evident from this, that it hides and ſuppreſſes the *real Nature* of our fallen State, and the true Greatneſs of the *Love* and *Mercy* of God in our Redemption. Now theſe two things it inevitably does in a great Degree,

Degree, and therefore the Hurt that it does us, is more than can be well imagined.

And it is owing to this Cauſe more than to any other, that even amongſt People of ſober Behaviour, Religion is only a ſuperficial thing, that has no true *Depth* in them, becauſe they have never underſtood the true *Depth* of Religion, nor conceived in how deep a manner their Nature is concerned in it.

A *Heathen* may ſay, that by going to ſuch a *Neighbourhood*, or marrying into ſuch a *Family*, or falling into Acquaintance with *ſuch a Man*, he obtained an entire *Change in his moral Behaviour*. Now if Chriſtians are told that this is the *true and only* Meaning of their *new Birth* in Chriſt Jeſus, namely, a great Change in their moral Behaviour, a thing that happens to *Heathens* by the *ordinary Occurrences* of human Life, it is no wonder that they live all their Lives Strangers to true *Humility* and *Penitence*, are never truly *converted* to God, or have any *juſt Senſe* of his infinite Mercy in the manner of their Salvation.

For if they are to believe, that to be *born of God*, born from *above*, born of the *Spirit*, born of an *incorruptible Seed* of the *Word of God*,

God, ſignifies no more than this now mentioned, muſt not this naturally lead them to take *every thing* that is ſaid of God and Chriſt, in the *Myſteries* of their Redemption, in a Senſe as much *below* the Expreſſion, as this of the New Birth? Muſt it not naturally lead them to think, that all Scripture-Doctrines have more of *Height* and *Myſtery* in the *Expreſſion* than in the *thing* itſelf? and that there is no need to *fear*, or *hope*, or *believe*, or *truſt*, or *reſign*, or *love*, or *ſeek*, or *do*, or *bear*, or *give*, or *ſuffer*, according to the *apparent* Language and *plain* Expreſſion of the Goſpel? And thus the Words of him that ſpake as never Man ſpoke, have all their *Spirit* and *Life* taken from them; and we may be ſaid to have the Words of Chriſt as though we had them not.

(23.) The whole Nature of the Chriſtian Religion ſtands upon theſe *two great Pillars*, namely, the Greatneſs of our *Fall*, and the Greatneſs of our *Redemption*. In the full and true Knowledge of theſe Truths lie all the Reaſons of a deep *Humility*, *Penitence*, and *Self-denial*, and alſo all the Motives and Incitements to a moſt hearty, ſincere, and total *Converſion* to God. And every one is neceſſarily more or leſs of a true Penitent, and

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more or less truly converted to God, according as he is more or less deeply and inwardly sensible of these Truths.

And till these two great Truths have both awakened and enlightened our Minds, all Reformation and Pretence to Amendment is but a dead and superficial thing, a mere Garment of Hypocrisy, to hide us from ourselves and others.

Nothing can truly awaken a Sinner, but a true Sense of the deep inward Possession and Power that Sin has in him. When he sees that Sin *begins* with his *Being*, that it rises up in the *Essences* of his Nature, and lives in the *first Forms* of his Life, and that he lies thus chained and barred up in the very Jaws of Death and Hell, as unable to alter his own State, as to create another Creature; when along with this Knowledge, he sees the *free Grace* of God has provided him a Remedy *equal* to his Distress, that he has given him the holy *Blood* and *Life* of Jesus Christ, the true Son of God, to enter as deep into his Soul as Sin has entered, to change the *first Forms* and *Essences* of his Life, and bring forth in them a *New Birth* of a divine Nature, that is to be an immortal Image of the Holy Trinity, everlastingly safe, blessed, and enriched in the Bosom of Father, Son, and

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Holy Ghoſt; when a Man once *truly knows and feels* theſe two Truths, there ſeems to be no more that you need do for him. You can tell him of no *Humility* and *Penitence*, or *Self-abaſement*, but what is leſs than his own Heart ſuggeſts to him. Humility can only be feigned or falſe before this Conviction. He can now no more take any Degree of Good to himſelf, than aſſume any Share in the Creation of Angels; and all *Pride* or *Self-eſteem* of any kind, ſeems to him to contain as *great a Lye* in it, as if he was to ſay, that he helped to create himſelf.

You need not tell him that he muſt turn unto God with all his Strength, with all his Heart, all his Soul, and all his Spirit; for all that he can offer unto God, ſeems to him already leſs than the leaſt of his Mercies towards him. He has ſo ſeen the exceeding Love of God in the *Manner* and *Degree* of his Redemption, that it would be the greateſt of Pain to him to do any thing but upon a Motive of divine Love. As his Soul has found God to be all Love, ſo it has but one Deſire, and that is, to be itſelf all Love of God. This is the Conviction and Converſion that neceſſarily ariſes from a right underſtanding of theſe Truths; the Soul is thereby wholly conſecrated to God, and can like, or love, or do nothing, but

but what it can ſome way or other turn into a Service of Love towards him. But where theſe Truths are not known, or not acknowledged, there it is not to be wondered at, if Religion has no Root, that is able to bring forth its proper Fruits.

And if the Generality of Chriſtians are a Number of *dead*, *ſuperficial* Conſenters to the *Hiſtory* of Scripture-Doctrines, as unwilling to have the *Spirit*, as to part with the *Form* of their Religion; loth to hear of any kind of *Self-denial*, fond of *worldly Eaſe*, *Indulgence* and *Riches*, unwilling to be called to the *Perfection* of the Goſpel, profeſſing and practiſing Religion merely as the *Faſhion* and *Cuſtom* of the Place they are in requires; if ſome reſt in *outward Forms* of Religion, others in certain *Orthodoxy* of Opinions; if ſome expect to be ſaved by the Goodneſs of the *Sect* they are of, others by a certain Change of their *outward Behaviour*; if ſome content themſelves with a *lukewarm* Spirit, and others depend upon their *own Works*, theſe are Deluſions that muſt happen to thoſe, who don't know in ſome good degree, the *true Nature* of their own *fallen* Soul, and what a *Kind* of Regeneration can alone ſave them.

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But all these Errors, Delusions, and false *Rests*, are cut up by the Root, as soon as a Man knows the *true Reason* and Necessity of his wanting so great a Saviour.

For he that knows the Ground and Essences of his Soul to be so many *Essences of Sin*, which form Sin as they form his Life, entirely *uncapable* of producing any Good, till a *Birth* from God has arisen in them; such a one can neither place his Redemption where it is not, nor seek it cooly and negligently where it is.

For knowing that it is the *Hell within* his own Nature that only wants to be destroyed, he is intent only upon bringing Destruction upon that, and this secures him from *false Religion*.

And knowing that this *inward Hell* cannot be destroyed, unless God becomes his *Redeemer*, or Regenerator in *the Ground* of his Soul; this makes him *believe* all, *expect* all, and *hope* all from his Saviour Jesus Christ alone.

And knowing that all this Redemption, or Salvation, is to be brought about in the inmost *Ground and Depth* of his Heart, this makes him always apply to God, as the God of *his Heart*; and therefore what he offers to God is his *own Heart*, and this keeps him always

spiritually

ſpiritually alive, wholly employed and intent upon the *true Work* of Religion, the fitting and preparing his Heart for all the Operations of God's Holy Spirit upon it. And ſo he is a true *inward Chriſtian*, who as our bleſſed Lord ſpeaks, has the *Kingdom of God within him*, where the State and Habit of his Heart continually thankfully *worſhips the Father in Spirit and in Truth.*

(29.) Having ſufficiently ſhewn the Nature and Neceſſity of Regeneration, that it conſiſts *ſolely* in the *Reſtoration* of the Birth of the Son of God in the human Soul, it muſt be plain from thence, that it is ſolely the Work of God, he being alone able to effect it; and that Man can have no other Share in it, but that of complying with the Terms on which it is to be received of God.

It may now be proper to enquire, when, and how this great Work is done in the Soul.

The Mercy and infinite Goodneſs of God has choſen all Mankind to Salvation in Jeſus Chriſt before the Foundation of the World. Now this eternal Decree of God took place upon the *Fall* of *Adam*, and as he was admitted into the Terms of Chriſtian Salvation *immediately* after his Tranſgreſſion; ſo all Mankind, as being in his Loins, were taken into the ſame Covenant of Grace, and what

was then done to *Adam*, was done to him, as the *common Parent* of Mankind.

The *Bruiſer* of the Serpent given to *Adam*, as his Saviour, was not a *verbal Promiſe* of ſomething *only* that ſhould come to paſs in future Ages, to redeem him, and which left his Soul in the ſame State of inward Darkneſs, Diſorder and Weakneſs in which it found him; but it was a *redeeming Power* inſpoken into his fallen Nature, which was to reſiſt and overcome the *Wrath* and *Death*, and awakened *Nature* of Hell, *that* was in his Soul; and from *that* Time of God's accepting him to a Salvation through the Seed of the Woman, he was ſaved by the Power of Chriſt *within him*, as really as thoſe that lived and believed in Chriſt, after he had been Incarnate. As nothing can ſave the *laſt* Man, or become his *Righteouſneſs*, or Redemption, but the Divine Nature of Jeſus Chriſt *derived* into his Soul; ſo nothing elſe could be Righteouſneſs, Redemption, or Salvation to the firſt Man.

Therefore, when God ſaid to our firſt Parents, *The Seed of the Woman ſhall Bruiſe the Head of the Serpent*, it was the ſame Thing, and had the ſame Effect, as if he had ſaid, "Be ye henceforward in a State of Salvation, "having now a *ſaving*, or *redeeming* Power in "your

" your Souls, *that* ſhall enable you to reſiſt " the Evil that is in you, and ſo to conquer " at laſt the Workings of the Serpent in " your fallen Nature, that ye may be made " Righteous again, by a Righteouſneſs de- " rived into you from the Son of God, whom " I have given unto you to be your Redeemer, " to regenerate you, to reſtore to you the firſt " Birth and State of Holineſs."*

All Men therefore *that* ever were, or ſhall be deſcended from *Adam*, have *Jeſus Chriſt* for their Saviour, as *Adam* had, they receive the Promiſe made to him, and receive by *that* Promiſe, that which he received by it, they have a Seed of the Woman, an *incorruptible Seed* of Life, ſpringing up in the *firſt Eſſences* of their Life, which is to *oppoſe* and *reſiſt* the Seed of the Serpent, or the *diabolical* Nature, that is in them alſo. And therefore no Son of *Adam* is *without* a Saviour, or can be *loſt*, or entirely *overcome* by the Evil that the Fall has brought upon him, but by his *own turning* away from this Saviour *within* him, and giving himſelf up to the Suggeſtions and Workings of the *evil Nature* that is in him.

This Myſtery of an *inward Power* of a Salvation *hidden* in all Men, has had juſt ſuch

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* Demonſtration of the groſs Errors of the *Plain Account of the Sacrament*, p. 168, &c.

degrees of *Obscurity* and *Manifestation*, as the Nature, and Birth, and Person of the Messiah has had; that is, as the Nature and Person of Jesus Christ, as an *Atonement*, *Saviour* and *Redeemer* of Mankind, was for several Ages of the World only *obscurely pointed* at, and typified by the Religion of the *Jews*; so this *Seed* of a New Birth, or *saving Power* of Christ hidden in the Souls of all Men, was, through the same Ages, under the *same Veil* and Obscurity.

But when the eternal Son of God became incarnate, and manifested to the World the Mysteries of his *Nature*, *Person* and *Office*, when it was publickly declared that he was the *Life* and *Light* of the World, the *only Source* of Goodness in every Creature, the *Light that lighteth every Man that cometh into the World*; that we must all be *born again of him*, be born again *from above*, be born of the Spirit, and *that* every one was to profess the *owning*, *seeking* and *desiring* this Divine Birth, by a *Baptism* into the Name, or Nature, of Father, Son, and Holy Ghost; then it became *plainly* manifest, what Christianity *was* from the Beginning, and in *what Manner* Jesus Christ was the Saviour of *Adam*, and what it was that he received, by receiving Jesus Christ, as a *Bruiser of the Serpent*, into the first Essences of his Life. Now

Now when Jesus Christ came into the World, declaring the *Necessity* of a New Birth, to be owned and sought by a *Baptism* into the Name of Father, Son, and Holy Ghost; this was not a *new Method* of Salvation, but was only an *open* Declaration of the *same* Salvation, *that* had been till then only *typified* and veiled under certain *Figures* and *Shadows*, as he himself had been. And Men were called not to a new Faith in him, as *then first* become their *inward Life* and *Light*, but to a more *open* and *plain* Acknowledgment of him, as the Life and Light, and only Salvation of the first Man, and all that were to descend from him.

(31.) Now the Things required on our Part towards the raising and bringing forth this new Birth in us, are *Repentance*, *Faith*, and *Baptism*. Baptism but once, but Repentance and Faith are to be the *continual Support* of our Regeneration, carrying it on to the End of our Lives.

But it may here be observed, that though Repentance and Faith are to *bring forth*, and carry on our Regeneration; yet they are themselves the Effect of it, and are the Product or Fruit of that *first* Seed or *Light* of Life which was in-spoken into *Adam*.

For had not God of his own *free Grace* chosen *Adam* and *Eve* to Salvation in Jesus Christ at their Fall, had he not then put the *first Seed* of the New Birth into the Essences of their Life, and done inwardly in the *Deep* of their Souls something like that, which he did to the *Darkness upon the Face of the Deep*, when he spoke *Light* into it; *Adam* and *Eve*, and all their Posterity, had been *inwardly*, as to their Souls, only of the Nature of the Devils, full of their *dark* and *fiery* Dispositions, shut up in their Elements, *incapable* of any Thought or Motion but what tended to *Selfishness*, *Envy*, *Pride*, and *Wrath*.

Neither they, nor any of their Posterity, could have brought forth *any Degree* of Humility, Resignation, Love, Faith, Hope, or Desire of God; but had lived *hardened* and *fixed* in the above-named *Elements* of Hell, full of their *own perverse Will*, without all *Conscience*, or *Instinct* of Goodness.

And therefore when God of free Grace took Man out of *this State*, into a State of Redemption, he put into him a *Seed* of the New Birth, the *ingrafted Word*, by which he received a *Beginning* of a divine Life, a *Possibility* of being God's Creature again; a *Power* of returning, humbling, and resigning himself to God; a Power of knowing and finding him

him again to be his God. He took him into a State of Redemption, by communicating to him a *Capacity* to enjoy him as his *only God*, by sowing into him a *Seed* of the Woman, a *Spark* of his first Life, a *Principle* of Holiness, a *Touch* of Love, the Pearl of the Gospel, the *Pledge* of Immortality, the *hidden Kingdom* of God in his Soul. For all these Expressions are insufficient to express that *inward Treasure* of the Soul, and Fund of everlasting Happiness, which God in the Beginning of the Redemption, or as his *Act of Redemption*, communicated to fallen Man.

Now this *first Seed* of the New Birth is antecedent to all good Works, either of *Faith* or *Repentance*, both in *Adam* and all his Posterity, and is the only Principle from which they can proceed. All the Good that is anywhere to be found in any Part of Mankind, is *derived* from this *original Redemption*, or Seed of a New Birth bestowed upon *Adam*.

And this is rightly called God's general and *preventing Grace*, because it is *common* to all Mankind, to all that are descended from *Adam*, and prevents or goes *before all* our good Works.

(32.) And here it is that we see again how *God is Love*, *universal Love* towards all Mankind, having put all into a State of Redem-

ption. For if all Men, as Sons of *Adam*, are by the *free Grace* of God made Sons of the *ſecond Adam*, and, as ſuch, have a *Seed* of Life in them from him, in order to be raiſed up to a Perfection of the new Man in Chriſt Jeſus; and if this *Seed* of a New Birth, or *Light* of Life, is the *general* and *preventing Grace* of all Men, that enables them ſo to act as to obtain God's *aſſiſting Grace*, in the Renewal of their Hearts and Minds, then it is a glorious and undeniable Truth, that there is no *Partiality* in God, *no Election* of one People to *Mercy* in Chriſt Jeſus, and *Dereliction* of another to their *own helpleſs* Miſery, but that *all* Men have a *general Call*, and a *general Capacity* to obtain their Salvation; and that as certainly as all *fell* and *died* in *Adam*, ſo *all* were *reſtored* in his Reſtoration.

(33.) Now as the firſt *Power* and *Ability* of our turning to God in *Penitence* and *Faith*, is the Effect of this firſt Seed of a New Birth in all Men; ſo this Seed of a New Birth is *awakened*, *ſtrengthened*, and *brought forth* to its full *Stature*, or *higheſt* Degree of Perfection, by Acts, or rather Habits of Repentance and Faith. For it is the *Nature* of this Seed of Life, when *awakened* and made ſtirring, to be a *turning from Sin* to God.

So

So that Faith and Repentance is the *Life* of the new Man, or the Acts by which it *grows* and is *brought* forth into its proper State of Perfection. There is no *Difference* between Faith and Works in this inward new-born Man. Its Faith is its Works, and its Works are its Faith. For Faith is its *turning to God*, and its turning to God is its *Aversion*, or *turning from* all Evil; so that Faith and good Works are only two Considerations of *one* and the *same thing*, or of one and the same State of Mind in the *new-born Man.*

(34.) This Seed of the New Birth that is sown into Man, as the Power that is to redeem him, is the *Reason* and *Foundation* of that Language in Scripture of a *new*, inward and *spiritual* Man, and of an *old*, *natural*, and outward rational Man, and of the Enmity between the one and the other; in which Enmity consists the whole Warfare and Trial of the Christian Life.

The Seed of the New Birth is the inward and *new* Man, which is to grow up into that spiritual and holy Man, which was *first created* in Paradise.

This inward Man is alone the *Subject* of Religion and divine Grace; he only *is of God, and heareth God's Word*; he only hath Eyes to

ſee, and Ears to *hear*, and a Heart to *conceive* the Things of God.

This is he alone *that is born of God, and cannot ſin*, becauſe he has no Sin in his Nature. This is he alone *that overcometh the World*, becauſe he is of a divine Nature, and is both contrary to the World, and above it. This is he alone that can love his Brother as himſelf, becauſe the Love of God is alone alive, and abideth in him.

The *old, natural* Man, or the *rational* Man of this World, is the *dark fallen* Nature enlightened *only* and ſolely with the *Light* of this outward World; it is the diabolical Nature, only ſoftened with *Fleſh* and *Blood*, quieted and comforted with the Light of the *Sun*; by this Light he can only ſee the *outward* Images of Things, whether *divine* or *human*, and can only reaſon, diſpute, and wrangle about his own ſhadowy Images, but can know no more of God, and the Things of God, than ſuch *dead Images* can repreſent unto him.

The *old* or *natural* Man may be an *Hiſtorian*, a *Poet*, an *Orator*, a *Critick*, or a *Politician*, &c. all this worldly Skill and Art lies within his reach; the *Fire* of his Soul *kindled* only by the Light of the *Sun* may do all this. But notwithſtanding all theſe *Trappings* and *Endow-*

Endowments, he is wholly ſhut up in his own dark Priſon of *Selfiſhneſs*, *Envy*, *Pride*, and *Wrath*; his *Virtues*, *Piety* and *Goodneſs* can be only *ſuch*, as give no Diſturbance to theſe *four Elements* of the fallen Nature.

He is an *Animal* full of earthly, ſenſual Paſſions and Tempers, and can only ſavour ſuch Things as can gratify their Nature.

Here, and here only, lies the *true*, *ſolid*, and *immutable* Diſtinction between the *old* and the *new* Man, and the plain Reaſon why the *Life* of the one is the *Death* of the other.

(35.) Now in this eſſential Difference between the *old* and the *new* Man, we may at one View ſee a clear and ſolid Ground of Diſtinction, between what is called a bare *hiſtorical* and *ſuperficial* Faith, which cannot *ſave* the Soul, but leaves it a Slave to Sin, and that *living* and *real* Faith which effecteth our Salvation, and ſets us in the glorious Liberty of the Sons of God.

Human *Reaſon*, or the *natural* Man of this Life, can believe and aſſent to this Truth, that Chriſt is our Saviour, and that we are to be ſaved by a Righteouſneſs imputed, or derived to us from him, as eaſily as it can aſſent to any other Relation, or Matter of Fact. But whilſt it is human Reaſon *only* that *aſſents* to this

this Truth, little or nothing is done to the Soul by it; the Soul is under much the ſame Power of Sin as before, becauſe only the *Notion*, or *Image*, or *Hiſtory* of the Truth is taken in by it; and *Reaſon* of itſelf can take in no more.

But when the *Seed* of the New Birth, called the *inward* Man, has *Faith* awakened in it, its Faith is not a *Notion*, but a real *ſtrong Hunger*, an attracting or *magnetic Deſire* of Chriſt, which as it proceeds from a *Seed* of the *divine* Nature in us, ſo it attracts its *Like*, lays hold on Chriſt, puts on the divine Nature, and in a living and real Manner grows powerful over all Sins, and effectually works out our Salvation.

And therefore it is juſtly called a *Divine Faith*, not only becauſe of its divine Effects, but becauſe it ariſes from that which is *divine* in us, and by its *attracting* Hunger and Deſire, receives the Power of the Deity, or *eternal Word* of God, into it.

When this Faith is thus awakened and ſprung up in the inward Man, then we may be ſaid to have a *ſaving Faith*, or a *ſaving Knowledge* of Jeſus Chriſt.

(36.) From theſe *two Sorts* of Faith here mentioned, we may very plainly ſee and perceive, why there is ſuch a *Miſunderſtanding* between

between two *Sorts of Believers*, and why they ſpeak a Language ſo unſatisfactory, and *diſguſtful* to one another.

Sober, inquiſitive *Reaſon*, learned enough in its *own Sphere*, grammatically ſkill'd in Scripture-Knowledge, looking no farther, or deeper into the *Things of God*, than a *Dictionary* can guide it, cannot bear the Language of the regenerate, inward Man, but condemns it as *fanatical* and *enthuſiaſtick*; not conſidering, that this *rational Man*, which is made the Judge of *Salvation*, is that very individual *old Man with his Deeds*, that we are by the Religion of the Goſpel to be *ſaved* and delivered from; and that we have no occaſion for a *new Seed* of divine Life in us, no occaſion to be *born again of God*, but becauſe *this natural* Man of human Reaſon can neither *ſee*, nor *hear*, nor *feel*, nor *taſte*, nor underſtand the Things of God as they are in themſelves.

(37.) From this Difference between the *new* and the *old* Man, which is a Difference as real, as that between Heaven and Earth, ſeveral Leſſons of great Inſtruction may be learnt.

When Religion is in the Hands of the *mere natural* Man, he is very often only the worſe for it; it adds a *bad Heat* to his own *dark Fire*,

Fire, and helps to inflame his four Elements of *Selfiſhneſs*, *Envy*, *Pride*, and *Wrath*. And hence it is, that ſometimes worſe Paſſions, or a worſe Degree of them, are to be found in Perſons of great religious Zeal, than in others *that* make no Pretences to it. On the other hand, Hiſtory furniſhes us with Inſtances of Perſons of great *Piety* and *Devotion*, who have fallen into great *Deluſions*, and deceived both themſelves and others. The Occaſion of their Fall was this; it was, becauſe they made a *Saint* of the *natural Man*. My Meaning is, they conſidered their *whole Nature* as the Subject of Religion, and divine Graces; and therefore their Religion was according to *the Workings* of their *whole* Nature, and the *old Man* was as buſy and much delighted in it, as the *New*. And hence it was, that Perſons of this Stamp, all inflamed as they ſeemed to be with Piety, yet overlooked in their own Lives ſuch Errors of moral Behaviour, as the firſt Beginners in Religion dare not allow themſelves in.

Others again, perhaps, truly awakened by the Spirit of God, to devote themſelves wholly to Piety, and the Service of God, yet making too *much haſte* to have the *Glory* of Saints, the Elements of fallen Nature, *Selfiſhneſs*, *Envy*, *Pride* and *Wrath*, could *ſecretly* go along

along with them. For to ſeek for Eminence and Significancy in *Grace*, is but like ſeeking for Eminence and Significancy in *Nature*. And the *old Man* can reliſh Glory and Diſtinction in *Religion*, as well as in *common Life*, and will be content to undergo as many *Labours*, *Pains* and *Self-denials* for the ſake of religious, as for the ſake of ſecular Glory. There is nothing ſafe in Religion, but in ſuch a Courſe of Behaviour, as leaves *nothing* for corrupt Nature to *feed* or *live* upon, when every Degree of *Perfection* we aim at, is a Degree of *Death* to the Paſſions of the natural Man.

But to return now to my firſt Subject of Regeneration.

(38.) It may perhaps be ſaid, if Regeneration is ſo *great* a Matter, if it ſignifies the *Reſtoring* to the Soul its firſt *paradiſical* Light, or the Renewing of the *Birth* of the Son of God in it; ſurely ſo great a Thing, and tranſacted *within* us, muſt not only be known, and felt *when* it is *brought about*, but muſt be known and felt in ſome *ſtrange* and *extraordinary* Manner.

It may be anſwered, *firſt*, That all Mankind may in a certain and good Senſe be ſaid to be in ſome degree Sharers of this Regeneration, as having in them a *Seed* of Life, *that* is

is contrary to their corrupt Nature; which *Seed* they partake of, as Heirs of the firſt Grace granted to *Adam* in the *ingrafted Word*. This firſt Seed, or *Light* of Life, *which lighteth every Man that cometh into the World*, is the firſt Seed of the New Birth; which Birth ſtands in this Life, as a *Tree* or Plant in the Soil, and is only in a State of growing, during this Life. For was the *New Birth* ever totally *finiſhed* in any one, he would be as certainly in Paradiſe, as *Adam* was, and be as much above the Power of the Elements of this World, as *Adam* was at his Creation. *Secondly*, All Chriſtians are in a *higher* and *farther* State of Regeneration by the *Grace* of Baptiſm, into the Name of the Holy Trinity. By Baptiſm, they profeſs themſelves Diſciples of Jeſus Chriſt in his Kingdom of Grace, to ſeek for Life, Righteouſneſs, and Sanctification in him; to live by his Spirit, in Conformity to his Doctrine, Life, Sufferings and Death, in a continual Reſiſtance of the Corruptions of their Nature, the Temptations of the World and the Devil.

This Profeſſion faithfully kept, is their *Progreſs* in the way of Regeneration. Some only outwardly make this Profeſſion, and ſo only have the Name of Chriſtians. Some make it in a much better manner; yet being very

very defective in their Conformity to the Life and Doctrines of Jesus, live and die far short of that Purification, or Renewal of the inward Man, which the Religion of the Gospel proposes.

Others renouncing all for Christ, and following his *Counsels*, as well as his *Precepts*, arrive at high Degrees of Regeneration, and experience such a Life *in* Christ, or such a Manifestation of Christ in them, as others less faithful to their Master, must be Strangers to.

To ask therefore by what *strange* or *extraordinary* Effects, the Work of the New Birth is to be *known* and *felt* to be *done* in the Soul, is a very improper and useless Question. Because Regeneration is not to be considered as a Thing *done*, but as a State that is *progressive*, or as a Thing *that* is continually doing.

(39.) If it be further asked, What are then the certain *Marks* or *Effects* of a *highly advanced* Degree of Regeneration, which Christians are to *look for?*

It may be answered, This Question is not useful: *First*, Because there is no Obligation upon any one, to *know* and *feel* the Height, or Advancement of his State. *Secondly*, Because the *Enquiry* after such Knowledge, and inward *Feeling* of it, is very dangerous. *Thirdly*,

Thirdly, Becauſe it can be no hurt to any one's Piety and Holineſs, to take it to be *lower* than it really is. *Fourthly*, Becauſe nothing keeps up our Progreſs in the way of Regeneration, let it be in what Degree it will in us, but our *conſtant Fidelity* in conforming to the Doctrines, Life and Death of Jeſus Chriſt. *Fifthly*, Becauſe this Queſtion directs, and turns Peoples Minds, to the ſeeking after *certain Effects*, merely from *Ideas* and *Deſcriptions* of them, when their Minds ſhould only be ſet upon the *Cauſes* that are to produce them.

Thus, ſuppoſing it to be true, that an *Aſſurance of Salvation*, or Continuance in Grace, was a *genuine Effect* of a certain Degree of Regeneration; Chriſtians ſhould not be directed to ſeek for *this Aſſurance*, as a certain *Mark* or *Effect* of ſuch a Degree of Regeneration, for this is directing them to ſeek for this Effect from their *own ſelves*, and not from the *State* of their Regeneration.

For their Minds and Imaginations will be naturally upon the *Stretch*, how to work themſelves up into this Pitch of *Aſſurance*, and ſo it will be ſomething *that* they have ſeized upon by their *own Will*, and not received as the *genuine Effects* of their State in Grace. Whereas, ſuppoſing (but not granting) this

Aſſurance

Assurance to be the *proper* Effect of a certain Degree of the New Birth, yet it is an Effect that is not to be sought for *before-hand*, but only to be received when its *proper Cause* has produced it.

(40.) It is a great Error to fix any certain Marks or Effects to *such a Degree* of Regeneration, for its Effects will be various in *different* Persons, from a Variety of Causes, both on the Part of God and Man.

The truly pious Christian, in whom the Holy Ghost dwelleth as in his Temple, is indeed in a State of *high Acquiescence* in God; but he wants no more to have this Acquiescence turned into an *Assurance* of his own Mind, that he *cannot fall* from his State of Grace, than he wants to have the Promises of God made sure to him, by the Promise of some mortal Man.

And if it pleases God to impress strongly and plainly upon his Mind, that his Salvation is secured, he receives it, as he does every thing from God, with a grateful Mind; yet will he not *rest* in it, or receive it as a *Sign* of his *high Regeneration*, but rather as a Sign that God saw his *Weakness* stood in need of it; and so will it pass over, and return to an *humble*, *total* Resignation of his whole *Soul*, *Spirit*, and *Body*, both for Time and Eternity, into

the Hands of God, through Faith in the Merits of his Saviour Jesus Christ.

Least of all can such a one call peremptorily upon others for *such* an Assurance as he has had, or condemn their *Resignation* and *Peace* in the want of it; he will be more afraid of thus *meddling* with the Things of God, than of being a *Busy-body in other Mens Matters.*

(41.) The only useful Question in this Matter is this, how a Man may know that he is in the *Way* of Regeneration, that he is spiritually *alive*, and *growing* in the inward and new Man.

It may be answered, Just as the *State*, *Nature*, and *Life* of the *natural* Man makes itself to be *known* and *felt*. The Soul of Man, or that which is the *Subject* both of the *old* and *new* Nature, is not two, but *one Soul.* The Fire of the Soul, or that *spiritual Fire* which is the Soul itself, is kindled or enlightened by the Light of the *Sun*; this makes the *natural Man*, and from whence the *Imagination*, *Will*, *Desires*, *Thoughts* and *Inclinations* of the natural Life arise.

The same individual *Fire-Soul*, enlightened by the *Son of God*, makes the true *new Man*, from which Soul *thus enlightened* the Imagination, Will, Desire, Thoughts and Inclinations of

of the New Man ariſe. So that the ſame Proofs are to be expected in both Caſes, the ſpiritual Man is to know that he is alive in the ſame manner, as the natural Man knows and feels his Life. In theſe things, in the Imagination, Will, Deſire, Thoughts and Inclinations, conſiſts the Life of each Nature; and, what is more than theſe, are to be conſidered as the outward Fruits and Effects of each Nature.

(42.) Now though the natural Life in all Men is *one* and the *ſame*, yet there are under it Variety of *Complexions*, which makes Men of the ſame Nature almoſt infinitely different from one another. Now the Matter is juſt thus with the ſpiritual Man, or in the inward World. As many different Complexions ariſe in the Soul enlightened *by the Son* of God, as in the Soul enlightened by the *outward Light* of this World.

For the outward World is but a *Glaſs*, or *Repreſentation* of the inward; and every thing, and Variety of things in temporal Nature, muſt have its *Root* or hidden *Cauſe* in ſomething that is more inward.

It is therefore a well-grounded and undeniable Truth, that the new ſpiritual Man hath his particular Complexion, as ſure as the outward and natural Man hath. Hence it is,

that there has been so great a Difference in the *Form* and *Character* of the most eminent and faithful Servants of God; one could think of nothing but *Penitence* and penitential *Austerities*, another all inflamed with the *Love* of God, could think or speak of nothing else; some have been driven into a *holy Solitude*, living as *John* the *Baptist*; others have been wholly taken up in Works of Charity, loving their Neighbour even more than themselves. A great Variety of this kind has been always found amongst those who were most truly devoted to God, whose Variety is not only not hurtful in itself, nor displeasing to God, but is as much according to his Will, and the Designs of his Wisdom, as the Difference between *Cherubins* and *Seraphins*, or the Variety of the *Stars* in the Firmament.

Every *Complexion* of the inward Man, when sanctified by *Humility*, and suffering itself to be turned, and struck, and moved by the Holy Spirit of God, according to its particular *Frame* and *Turn*, helps mightily to increase that Harmony of divine Praise, Thanksgiving and Adoration, which must arise from different *Instruments*, *Sounds*, and *Voices*. To condemn this *Variety* in the Servants of God, or to be *angry* at those who have not served him in the way that we have chosen for ourselves,

is

is but too plain a Sign, that we have not enough renounced the Elements of *Selfiſhneſs*, *Pride*, and *Anger*.

(43.) From this Variety of Complexions both in the inward and outward Man, we may make ſome uſeful Obſervations. And the firſt may be this, that every Man whoſe Complexion is ſtrong in him, as to one particular Kind, is vehemently inclined to imprint the ſame upon others, and that others of the ſame Kind are naturally diſpoſed to catch and receive it from him. But I ſhall conſider this Matter only with regard to Religion. Let it be ſuppoſed that Men of a certain *Complexion*, have taken upon them to try the religious State of others by theſe Queſtions: Are you ſure that you ſhould be able to die a *Martyr*? Do you find certain ſtrong Reſolutions, not in your *Head*, or your *Brain*, but in your inward Man, that you would not refuſe a *Martyrdom* of any Kind? Have you the *Witneſs* of the Spirit within you, bearing witneſs with your Spirit, that you are in this State?

Now, 'tis beyond all Queſtion, *that* an *Examination* of this Kind, or a *Demand* of ſuch a Faith, can have no better Foundation than *Complexion*. Who do you think would be moſt likely to come into this Faith? Firſt,

It would be thoſe that were moſt *unlikely* to keep it. It would be thoſe who knew the *leaſt* of themſelves, and whoſe Piety had more of *Heat*, than of *Light* in it. It would be *thoſe*, whoſe outward Man was of the *ſame Complexion*, *that* was *Sanguine*, capable of a *falſe Fire*, and willing to have the *Glory* of Reſolutions, and fine Perſuaſions at ſo eaſy a Rate. Let it now be ſuppoſed, that People of another Complexion ſhould put ſuch Queſtions as theſe: Do you *know* and *feel* that all your Sins are forgiven you? Do you know *when* and *where*, or at what *Time*, and in what *Place*, you received this Forgiveneſs? Do you know *when* and *where* you ceaſed to be one of thoſe Sinners *called to Repentance?* And became one of thoſe *Whole*, that *need not* a *Phyſician?* Have you an *abſolute Aſſurance* of your Salvation, and *that* you cannot *poſſibly* fall from your State of Grace? Now who may be thought to be the moſt likely to come into this Religion?

Firſt, Not he who is deeply *humble*, *that* abhors *Self-Juſtification*, and truly knows the *Free Grace* of God. Such a one would ſay, I believe the Forgiveneſs of Sins, with as much Aſſurance, as I believe there is a God; I believe that Jeſus Chriſt does now, to all

thoſe

thoſe who have a *true*, and *full* Faith in him, *that* which he did to thoſe who *ſo* believed in him, when he was upon Earth. That he forgives their Sins, as immediately, as certainly, as fully, as when he ſaid by an outward Voice, *Thy Sins are forgiven thee.* I believe, that in *this Faith* lies all our *Strength*, and *Poſſibility* of growing up in the inward Man, and recovering that Image and Likeneſs of God, in which we were created; that to *this Faith* all things are poſſible, and *that* by this Faith every Enemy we have, whether he be within us, or without us, may, and muſt be entirely overcome. I believe, that to Repentance and Faith in Chriſt, Salvation is made as *ſecure*, and as abſolutely *aſſured*, as *Paradiſe* was made *ſecure* to the Thief upon the Croſs, by the expreſs Word of our Saviour. I believe that my own Sins, were they greater, and more than the Sins of the whole World, would be wholly expiated, and taken away by my Faith in the *Blood* and *Life* of my bleſſed Saviour.

But if I now want to add *ſomething* of my own to this Faith, if this great and glorious Faith is *defective*, and ſaves me not, till I can add my *own Senſe*, and my *own Feeling* to it, at ſuch a *Time* or *Place*, is not this ſaying in the plaineſt Manner, that *Faith alone* cannot

juſtify me? Is not this making *this Faith* in the Blood of Chriſt *defective*, and *inſufficient*, to my Salvation, till a *Self-Satisfaction*, an *own-Pleaſure*, an *own-Taſte* are joined with it? Might it not better be ſaid, *that* Faith could not juſtify me till it had Works, than that it cannot juſtify me without theſe inward *Workings*, *Feelings*, *Witneſſings* of my own *Mind*, *Senſe*, and *Imagination?* Is there not likely to be a more hurtful *Self-ſeeking*, a more hurtful *Self-confidence*, a more hurtful *Self-Truſt*, a more dangerous *Self-Deceit*, in making Faith to depend upon theſe inward *Workings* and *Feelings*, than in making it dependant upon outward good Works of our own?

Secondly, No one who was *truly reſigned* unto God in *all things*, would come into theſe Queſtions; for to be reſigned unto God in *all things*, and yet ſeek to be *not reſigned* to him in theſe *great Matters* above-mentioned, is a Contradiction.

Such a one would ſay, I ſeek not to have an inward *Senſe* and *Feeling* of the Certainty of theſe things, becauſe that would be departing from that *pure*, *entire*, *full*, and *naked* Faith in God, and Reſignation of myſelf to him, which alone can juſtify me in his Sight, and make me capable of the Operations of

his

his Holy Spirit. He can only then do all his good Pleasure in me, when I have no *own Will*, no *Self-seeking*; this total Resignation of myself to him, is the one only *immediate Disposition*, or *Capability* of enjoying God himself with all his infinite Treasures. Particular *Impressions*, sensible *Convictions*, strong *Tastes*, high *Satisfactions*, though they may be often the good Gifts of God, yet if they are much sought for, or *rested* in, they minister Food to a spiritual *Self-love*, and Self-seeking, and lay the Foundation of spiritual Pride, and so become a Wall of Partition between God and the Soul. For the Soul may be as fully fixed in Selfishness, through a Fondness of sensible Sweetness, pious Motions, and delightful Enjoyments in spiritual things, as by a Fondness for earthly Satisfactions.

Thirdly, No one, whose Heart was truly touched by a *pure* and *perfect* Love of God, could come into these Questions. For this Love cannot seek for *Self-comfort* in the Answer of such Questions as these.

Such a Person would say, My Religion consists in living *wholly to my Beloved*, according to *his* Satisfaction and not *my own*. What God wills, that I will; what God loves, that I love; what pleases God, that pleases me. I have no desire to know any thing of myself,

or

or to feel any thing in myſelf, but that I am an *Inſtrument* in the Hands of God, to *be*, to *do*, and *ſuffer*, according to his good Pleaſure. I am content to know that I *love* and *rejoice* in God *alone*, that he is what he is, and that I am what he pleaſes to make of me, and do with me.

(44.) Seeing then it appears that the truly *humble* Man, the Man that is wholly *reſigned* to God, and the *pure Lover* of him, are not likely to come into the Religion of theſe Queſtions, let us now ſee who may be ſuppoſed ready to receive it.

Firſt, All young Perſons, whoſe Paſſions had not yet been much *awakened*, or ſpent their *Fire*; who had but little Experience of *themſelves*, and the Deceitfulneſs of their *own Hearts*; for every thing in their Nature would help them to like, love, and obtain ſuch an *Aſſurance*, Strength of *Conviction*, inward *Feeling*, as is here required.

Secondly, All reſtleſs *Self-lovers*, who were uneaſy with themſelves, and every thing elſe, who could find nothing in Religion or common Life that enough pleaſed them; theſe would be eaſily perſuaded to work themſelves up into a Belief, that their Sins were forgiven them at *ſuch a Time*, or that Chriſt took an entire Poſſeſſion of them at *ſuch a Place*. For hearing

hearing that true Religion consisted solely in this, and that they only wanted it, because of their want of Faith in it, they would naturally embrace this, as the shortest Way to Comfort and Rest *in themselves*, in their own *Self-convictions*.

Thirdly, All Persons of a *sanguine*, *tender*, and *imaginary* Complexion, would be likely to strike in with the Religion of these Questions. For such Persons receiving every thing *strongly*, and having a Power of believing and imagining almost in any degree as they please, they would not find it hard to comply with Doctrines so suited to their Nature, and which indulged that in them, which wanted most to be indulged, a sanguine Imagination.

Fourthly, All those who so *blaspheme* God, as to make him from all Eternity *absolutely* to elect some to an *irresistible* Salvation, and absolutely to *reprobate* others to an *unavoidable* Damnation. For there could be no subsisting under such an horrid Belief as this, but by those, who through a blind *Partiality*, strong Biass of *Self-love*, and *Self-esteem*, can work themselves up into a *full Assurance*, inward *infallible Feeling*, that they are in the Number of the absolutely elected from all Eternity.

Lastly,

Lastly, These Questions are a great *Bait* to all kind of *Hypocrites*, who must find themselves much inclined to enter into a Religion, where they may pass immediately for *Saints*, upon their *own Testimony*, and stand in the highest Rank of Piety, and of Interest in Christ, merely by *their own* laying Claim to it.

(45.) Suppose it was to be asked Christians, as *necessary* to their Salvation, Do you believe and know that you have the *Self-denial* and *Mortification* of *John* the *Baptist*? Have you an inward Conviction that you have a *Zeal* equal to that of St. *Paul*? Have you an *Assurance* that your Love is full as *high* as that of *John* the *Evangelist*? That your *Penitence* is equal to that of *Mary Magdalene*?

Could these Questions, with any Warrant from Scripture, be put to all Christians, as Terms of their Salvation?

Yet there is as much Foundation in the Gospel, for putting such Questions as these, and making the Salvation of Christians to depend upon them, as for asking them on the same Account, *When* and *where* they *felt* their Sins were forgiven them? When and where they felt Christ to take an entire Possession of them? When and where they felt themselves

themſelves made *ſure* of their Salvation, and *incapable* of falling from their State of Grace?

For what is all this but calling, haſtening, and ſtirring up People to ſeek for Self-Juſtification, and compelling them to *think highly*, and affirm *raſhly* of themſelves, in order to be ſaved? Why might it not be as well to call upon them to ſay, I feel myſelf as *good* as St. *Paul*, as *pious* as St. *John*, as to ſay, I *feel* that my Salvation is *ſecure*, and that I *cannot* fall from my State of Grace? Is not this making Faith in *ones ſelf*, as good, as neceſſary, and as beneficial to us as Faith in *Chriſt?*

Would it not be as well, nay better, to make good Works of *our own* neceſſary to true Faith, than to make Self-Juſtification, which is not a good Work, to be the very Eſſence and Perfection of it?

The Matter will not be much mended by ſaying, that this *Feeling* and *Aſſurance* is acknowledged to be the *pure Gift* of God, and ſo cannot be called *our own*, or our *own Juſtification*. For if I have not this Gift of God, till I *pronounce* it myſelf, till my *own Feeling* and Aſſurance *confirms* it to me, I am ſelf-juſtified, becauſe my Juſtification ariſes, from what I *feel* and *declare* of myſelf.

(46.) How ſtrangely muſt they have read the Goſpel, who can take a *naked implicit* Faith, and an *humble total* Reſignation of our *Spirit*, *State*, and *Life*, into the Mercy and Goodneſs of God, to be not only a *poor* and *imperfect*, but a *reprobate* State; or *that* a Man has no true and *ſaving Faith*, till it is an *infallible own-Feeling*, and *Self-aſſurance?* What muſt ſuch People think of our Saviour dying upon the Croſs, with theſe Words in his Mouth; *My God, my God, why haſt thou forſaken me!* Will they ſay that this is a *dangerous* State? Is the *Spirit* of Chriſt here to be *renounced?* Will they ſay, that no *new-born* Chriſtian can die in this Manner? Or that if he does, he is not in a State of Salvation?

To know no more, and to ſeek to know no more of our Salvation, *than* we can know by an *implicit* Faith, and *abſolute* Reſignation of ourſelves to God in Chriſt Jeſus, is the true *ſaving Knowledge* of Chriſt, and ſuch as keeps us in the higheſt Degree of Fitneſs to receive our perfect Salvation.

(47.) I hope it will here be obſerved, that I no way depreciate, undervalue, or reject any particular *Impreſſions*, ſtrong *Influences*, delightful *Senſations*, or heavenly *Fore-taſtes* in the inward Man, which the holy Spirit of God may at times beſtow upon good Souls; I leave

I leave them their juſt Worth, I acknowledge them to be the *good Gifts* of God, as ſpecial *Calls*, and *Awakenings* to forſake our Sins, as great *Incitements* to deny ourſelves, and take up our Croſs, and follow Chriſt with greater Courage, and Reſolution.

They may be as *beneficial* and *uſeful* to us in our ſpiritual Life, as other Bleſſings of God, ſuch as *Proſperity*, *Health*, *happy Complexion*, and the like. But then, as *outward Bleſſings*, remarkable *Providences*, religious *Complexion*, and the like, may be very ſerviceable to awaken us, and excite our Converſion to God, and much aſſiſt the ſpiritual Life; ſo they may very eaſily have a contrary Effect, ſerve to fill us with *Pride*, and *Self-ſatisfaction*, and make us eſteem ourſelves, as *greater Favourites* of God, than thoſe that want them. Who may yet be led to a *higher Degree* of Goodneſs, be in a *more purified* State, and ſtand *nearer* to God in their *poor*, *naked*, and *deſtitute* Condition, than we in the midſt of great Bleſſings.

It is juſt thus with regard to thoſe *inward Bleſſings* of the ſpiritual Life. They are ſo many *Spurs*, *Motives* and *Incitements* to live wholly unto God; yet they may inſtead of that, fill us with *Self-ſatisfaction* and *Self-eſteem*,

eſteem, and prompt us to *deſpiſe* others that want them, as in a *poor*, *mean*, and *reprobate* State; who yet may be *higher* advanced, and ſtand in a *nearer* Degree of Union with God, by *Humility*, *Faith*, *Reſignation*, and *pure Love*, in their inward *Poverty* and *Emptineſs*, than we who live *high* upon ſpiritual *Satisfactions*, and can talk of nothing but our *Feaſts of fat Things*.

All that I would here ſay of theſe inward *Delights* and *Enjoyments*, is only this, They are not *Holineſs*, they are not *Piety*, they are not *Perfection*, but they are God's gracious *Allurements* and *Calls* to ſeek after Holineſs and ſpiritual Perfection. They are not to be ſought for, for their *own ſakes*; they are not to be prayed for, but with ſuch a perfect *Indifference* and *Reſignation*, as we muſt pray for any earthly Bleſſings; they are not to be *reſted in*, as the Perfection of our Souls, but to be received as *Cordials*, that ſuppoſe us to be *ſick*, *faint*, and *languiſhing*; and ought rather to convince us, that we are as yet but *Babes*, than that we are really *Men* of God.

But to demand them in others, to make them uneaſy under the Want of them, full of Search and Endeavour how to come at them, and ſatisfied in the Enjoyment of them, is as great

great a Miſtake in itſelf, and as prejudicial to true Piety, as to make *outward Bleſſings* of Providence, Marks of Salvation, or *worldly Poverty*, *Pains*, and *Diſtreſs*, to be Proofs, that we are *not born* of God.

" There are indeed Impreſſions and Com-
" munications from God, which are more
" neceſſary and eſſential to the pious Life of
" the Soul, than the Impreſſions of the *Sun*
" are to the comfortable Life of our outward
" Man. And he that prays for nothing elſe
" but theſe divine Communications and Im-
" preſſions, who thinks of nothing elſe, truſts
" in nothing elſe, as able to comfort, ſtreng-
" then and enrich his Soul; he that is thus
" all Prayer, all Love, all Deſire, and all
" Faith, in theſe Communications and Im-
" preſſions from above, is juſt in the ſame
" State of *Sobriety*, as he that only prays that
" God would not *leave him to himſelf*. For he
" that is without any thing of *theſe Communi-*
" *cations* and Impreſſions of God upon him,
" is in the ſame State of *Death* and *Separa-*
" *tion* from God as the Devils are."*

Theſe *Impreſſions* or *Operations* of God upon our Souls, are of the Eſſence of Religion, which has no Goodneſs in it, but ſo far as it

G intro-

* Demonſtration of the groſs Errors, &c. in the *Plain Account of the Sacrament*, p. 287.

introduces the *Life*, *Power*, and *Presence* of God into the Soul. The praying therefore for Impressions of this kind from God, is only praying that we may not be *left to ourselves*; to pray always for these with Faith, and hunger and thirst after them, is only praying earnestly that the *Kingdom of God may come*, *and his Will be done in us*.

For the Soul is only so far cleansed from its Corruption, so far delivered from the *Power* of Sin, and so far purified, as it has renounced all *own Will*, and *own Desire*, to *have* nothing, *receive* nothing, and *be* nothing, but what the *one Will* of God chuses for it, and does to it.

This, and *this alone* is the true Kingdom of God *opened* in the Soul, when stript of all Selfishness, it has only *one Love*, and *one Will* in it, when it has no Motion or Desire, but what branches from the Love of God, and resigns itself wholly to the Will of God.

There is nothing Evil, or the Cause of Evil to either Man or Devil, but his *own Will*; there is nothing *Good* in itself, but the *Will of God:* he therefore who *wholly* renounces his *own Will*, turns away from *all Evil*, and he who gives himself up wholly to the Will of God, puts himself in the Possession of all that is good.

(48.) It may freely be granted, *that Converſion* to God is often very *ſudden* and *inſtantaneous*, unexpectedly raiſed from Variety of Occaſions. Thus, one by ſeeing only a *withered Tree**, another by reading the Lives and Deaths of the *Antediluvian Fathers*, one by hearing of *Heaven*, another of *Hell*; one by reading of the *Love*, or *Wrath* of God, another of the *Sufferings* of Chriſt, may find himſelf, as it were, *melted* into Penitence all on a ſudden. It may be granted alſo, that the greateſt Sinner may in a *Moment* be converted to God, and feel himſelf wounded in ſuch a Degree, as perhaps thoſe never were, who have been turning to God all their Lives.

But then it is to be obſerved, that this *Suddenneſs* of Change, or *Flaſh* of Conviction, is by no means of the *Eſſence* of true Converſion, and is no more to be demanded in ourſelves, or others, than ſuch a Light from Heaven, as ſhone round St. *Paul*, and caſt him to the Ground. *Secondly*, That no one is to expect, or require, *that* another ſhould receive his Converſion, or Awakening, from the ſame Cauſe, or in the ſame Manner, as he has done, that is, that *Heaven*, or *Hell*, or the *Juſtice* or *Love* of God, or Faith in Chriſt, either as

* Frere Laurent.

our *Light*, or our *Atonement*, must needs be the *first Awakening* of the Soul, because it has been so with him. *Thirdly*, That this Stroke of Conversion is not to be considered as signifying our *high State* of a New Birth in Christ, or a *Proof that* we are on a sudden made *New Creatures*, but *that* we are thus suddenly *called* and *stirred* up to look after a Newness of Nature. *Fourthly*, That this *Sensibility*, or *manifest Feeling* of the Operations of God upon our Souls, which we have experienced in these first Awakenings, are not to be expected, or desired to go along with us, through the Course of our Purification. *Fifthly*, That the *Purification* of our Souls, or the *Renewal* of our first Birth and State, is something entirely *distinct* from this first sudden Conversion, or Call to Repentance; that it is not a Thing done in an *Instant*, but is a certain *Process*, a *gradual Release* from our Captivity and Disorder, consisting of several *Stages* and *Degrees*, both of Death and Life, which the Soul must go through, before it can have thoroughly put off the old Man. I will not say that this must needs be in the *same Degree* in all, or that there cannot be any Exception to this. But thus much is true and certain, that Jesus Christ is our *Pattern*, that *what* he did for us, *that*

we are alſo to do for ourſelves, or, in other Words, we muſt *follow him in the Regeneration*. For what he did, he did, both as our *Atonement* and *Example*, his Proceſs, or Courſe of Life, Temptations, Sufferings, denying his own Will, Death and Reſurrection, was all done, and gone through on our Account, becauſe the human Soul wanted *ſuch a Proceſs* of Regeneration and Redemption; becauſe, only in ſuch a *gradual Proceſs*, all that was loſt in *Adam*, could be reſtored to us again. And therefore it is beyond all doubt, *that* this *Proceſs* is to be looked upon, as the ſtated Method of our Purification.

It is well worth obſerving, that our Saviour's greateſt Trials were near the End of his *Proceſs* or Life, that he then experienced the *ſharpeſt Part* of our Redemption. This might ſufficiently ſhew us, that our *firſt Awakenings* have carried us but a little way; that we ſhould not then begin to be *ſelf-aſſured* of our *own Salvation*, but remember that we ſtand at a great Diſtance from, and in great Ignorance of our ſevereſt Trials.

To ſum up all in a word: Nothing hath ſeparated us from God but our *own Will*, or rather our own Will is our Separation from God. All the Diſorder, and Corruption, and Malady

Malady of our Nature, lies in a certain *Fixedneſs* of our own Will, Imagination, and Deſires, wherein we live to ourſelves, are our own *Center* and *Circumference*, act wholly from ourſelves, according to our own Will, Imagination and Deſires. There is not the ſmalleſt degree of Evil in us, but what ariſes from *this Selfiſhneſs*, becauſe we are thus *All in All* to ourſelves.

It is this *Self* that our Saviour calls upon us to deny; it is this Life of *Self* that we are to *hate* and to *loſe*, that the Kingdom of God may ariſe in us, that is, that God's Will may be done in us. All other Sacrifices that we make, whether of worldly *Goods*, *Honours* or *Pleaſures*, are but ſmall Matters, compared to that Sacrifice and Deſtruction of all Selfiſhneſs, as well *ſpiritual* as natural, that muſt be made before our Regeneration hath had its perfect Work.

There is a Denial of our *own Will*, and certain Degrees even of *ſelf-denying Virtues*, which yet give no Diſturbance to *this Selfiſhneſs*. To be humble, mortified, devout, patient in a certain Degree, and to be perſecuted for our Virtues, is no *Hurt* to this Selfiſhneſs; nay, *ſpiritual-ſelf* muſt have all theſe Virtues to ſubſiſt upon; and his Life conſiſts in *ſeeing*, *knowing* and *feeling* the Bulk,

Strength,

Strength, and Reality of them. But ſtill in all this Shew and Glitter of Virtue, there is an *unpurified Bottom* on which they ſtand, there is a *Selfiſhneſs* which can no more enter into the Kingdom of Heaven, than the Groſſneſs of Fleſh and Blood can enter into it.

What we are to feel and undergo in theſe laſt Purifications, when the *deepeſt Root* of all Selfiſhneſs, as well ſpiritual as natural, is to be *plucked up* and torn from us, or how we ſhall be able to ſtand in that Trial, are both of them equally impoſſible to be known by us before-hand.

It is enough for us to know, that we *hunger and thirſt after the Righteouſneſs* which is in Chriſt Jeſus; that by Faith we deſire and hope to be in him new Creatures; to know, that the *greateſt Humility*, the *moſt abſolute Reſignation* of our whole ſelves unto God, is our *greateſt* and *higheſt Fitneſs* to receive our greateſt and higheſt Purification from the Hands of God.

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